

STUDENT

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ETUDIANT

ГАЗЕТА УКРАЇНСЬКОГО СТУДЕНТСТВА КАНАДИ 25 CENTS CANADA'S NEWSPAPER FOR UKRAINIAN STUDENTS

A ONE-DIMENSIONAL MAN IN A MULTICULTURAL SOCIETY

Zorjan Hrom'jak

'A HARD LOOK' ... AT CLARK

In a press interview late in December of 1977 Joe Clark, leader of the Progressive Conservative Party of Canada, and of the opposition in parliament, suffered again from his recurring ailment of verbal diarrhea. In this particular attack Clark said, "... he would take a hard look at abolishing the departments of Fitness and Amateur Sports, Multiculturalism and Urban Affairs." It the Department of Multiculturalism is superfluous for Clark then so is the concept of Canada as "bilingual and multicultural" a view bitterly fought for by the 30% of Canada's population who are neither English nor French.

More recently, Clark added to his simpleton-like image when, in one of his denunciations of Pierre Trudeau he referred to Trudeau pejoratively as a "European-Canadian," counterposing his own "North American Canadianism" and the ostensible goodness inherent in it to Trudeau's tradition. "... You grow up with a different sense there — a sense of what can be done. A western Canadian carries as a part of his natural baggage the sense that there are things to do. The European Canadian has the sense that many of the things that can be done have been done."

One can only conclude that Clark also considers the vast number of Canadian citizens that are recent emigrants from Europe,



or are of immediate European descent, as inferior in their "sense" and worth as men and women.

Although these two absurd and vacuous statements are typical of

this man's incapability of intelligent thought and may be dismissed as such, Clark's political position and authority demand further investigation.

Clark as a Canadian politician is obligated to recognize and appreciate the historic role that Canadians of European descent (Ukrainian Canadians included) have played in developing the country and consequently the consciousness of Canada as being uniquely multicultural.

By logically linking his two statements, one is led to the inevitable conclusion that Clark would abolish the department of Multiculturalism or deny the multicultural aspect of Canada, as the result of an anti-European and perhaps some sort of an anti-immigrant chauvinism or ultra-conservative defense of the purity of "pure" Canadians.

The absurdity of Clark's statement is further amplified when one considers that it was European immigrants over the past 2 to 4 generations who had the "sense of what can be done" and developed Western Canada, as did their predecessor's in Eastern Canada, earlier European immigrants.

These grossly irresponsible statements are indicative of one or two things. Perhaps Clark is incapable of continuing as leader of the Progressive Conservative Party and should therefore immediately be given a vote of non-confidence; or if his views go unchallenged by the party, then Canadians ought to immediately give the Conservatives a vote of non-confidence!

It would be appropriate to briefly review here the position of other Canadian political parties with respect to multiculturalism.

It is clear that the Liberal Party's policy statements (financial and otherwise) are a far cry from the lip-service they actually pay to demands for the horizontal integration of multiculturalism, or, in other words, the restructuring of social and political power so as to reflect the multi-ethnic and multicultural nature of Canada.

It is evident from studies carried out by analysts of Canadian society such as J. Porter (*The Vertical Mosaic*) and P. Neumann (*The Canadian Elite*), and in fact from Canadian census statistics that the demographic multicultural reality of English-speaking Canada in no way reflected in government, public and private sectors of industry.

The conspicuous absence of minority ethnics on boards of directors or advisory boards of various crown corporations and government institutions and especially in the power structures of the private sector economy, bear testament to the very non-multicultural power profile of Canada. The actual state of Canada's multicultural minorities seems to be the direct opposite of any such talk of "horizontal integration."

(CLARK continued on page 13)

Dave Lupul

EXECUTIVE PROBES MULTICULTURAL POLICY

SUSK MEETS WITH CAFIK

The Minister of State for Multiculturalism, the Honourable Norman Cafik, was invited to attend the recent SUSK Western Conference and consented to meet with the SUSK National Executive and other interested individuals on Friday, February 17. Recent developments on the federal political scene have brought the multicultural policy into the limelight for the first time as an issue of partisan debate, and the meeting was seen as an opportunity to assess the depth of the Liberal government's commitment to the policy in the face of opposition from

the federal Progressive Conservative Party.

Disagreement about the value of the multicultural program resulted from a recent interview with Joe Clark in which he stated that he was taking "a hard look at abolishing the departments of Fitness and Amateur Sport, Multiculturalism, and Urban Affairs." (*Toronto Star*, 30 December 1977). Clark's motivation for this retreat from the Progressive Conservative Party's original support for multiculturalism appear to be based on a number of salient political con-

siderations.

First, it is consistent with the PC Party's opposition to what it considered unnecessary government spending on non-essential programs. Secondly, it is in keeping with Clark's view that the federal government should remove itself from areas which the provinces consider to be exclusively under provincial jurisdiction, such as sports, cultural affairs and urban affairs. Thirdly, the Conservatives have been critical of the political nature of the multicultural department, which they view as an instrument for disseminating government propaganda to ethnic constituencies.

Naturally, the Liberals have counterattacked. Cafik strongly criticized Clark's position and reiterated the government's central theme in the national unity debate — the necessity of entrenching the concept of two official language in a multicultural society. Cafik has stated that, "Multiculturalism may well be the key to national unity, if it is to mean anything in the deeply personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes



L to R: I. Broda (special advisor to Cafik), Hon. N. Cafik, A. Makuch, (SUSK president).

and assumptions."

The participants in the question and answer session with the Minister attempted to get the Minister to commit himself concerning the government's future intentions in specific areas of multicultural policy. Questions were raised about specific programs funded by the government, such as the federal money allocated to

minority language teaching aid in the Ukrainian-English bilingual program in Edmonton. Cafik indicated that he favoured a continuation of funding for the program.

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Because STUDENT is produced entirely by volunteer student labour, only one issue will appear in March-April, in order to allow more time for year-end study. Next issue in May.

СТУДЕНТ STUDENT ETUDIANT

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STUDENT is a national, trilingual and monthly newspaper for Ukrainian Canadian students, published by the Ukrainian Canadian Students' Union (SUSK).

STUDENT is a forum for fact and opinion reflecting the interests of Ukrainian Canadian students on various topics — social, cultural, political and religious.

The opinions and thoughts expressed in STUDENT represent the particular situation in which the Ukrainian Canadian student movement finds itself, both within the Ukrainian Canadian community and within Canadian society. Opinions expressed in individual signed articles are not necessarily those of the Ukrainian Canadian Students' Union or of the STUDENT editorial board.

Letters to the editor are welcome. We reserve the right to edit materials for publication.

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EDITORIAL

CULTURE ÜBER ALLES (HOW TO PAY FOR YOUR PYSANKA WITH AN UNEMPLOYMENT CHEQUE)

The SUSK Western Conference, held annually with the intention of developing the 'Ukrainian student movement', has come and gone. Most of the participants (some veteran conference-goers, others new to the sport) returned home from Edmonton 'satisfied'. The conference was 'nice'. They heard several presentations on various aspects of the Ukrainian 'culture' in Canada, partied a bit and even got in a good dose of student 'politicizing'. Yet it is doubtful whether the conference had anything more than a fleeting impact on its participants.

Throughout the conference it became apparent that its theme, "Culture in Context: Ukrainian Canadians Today" did not lend itself well to concrete analysis and firm resolution. Instead it left one wondering (which is not a bad thing in itself) what is Ukrainian Canadian 'culture', if it does indeed exist, and how is it expressed? Does buying a copy of "Verivok" only if one has enough money left over after buying the newest "BTO" album identify one as a participant in this cult? Does one become a Ukrainian by giving a "Ukrainian" gift on birthdays, and at Christmas, instead of a paint-by-numbers kit, a pair of slippers or a subscription to *Readers Digest*? If one accepts the premise that a culture is something which affects one on a daily basis and in all forms of one's existence, then could not the Ukrainian Canadian 'culture' be more appropriately termed the Ukrainian Canadian 'hobby'?

A dissenting voice was heard at the conference. During his presentation, Jars Balan appealed to Ukrainian students not to bury their heads in the sand of Ukrainian language and 'culture' but to take an active position on much weightier political, social and economic

issues in Canada and the world which directly affect them, perhaps even more than a Ukrainian Canadian 'culture'.

But in his roster of problems to be solved, Balan failed to mention the crucial problem of overpopulation and a booming birth rate in the Third World Countries, in which over half of the population is only now entering in to the period of fertility. Canada, with its history of immigrant settlement and despite government attempts to erect racial barriers, will at some point in the not too distant future be faced with an increasing inflow of people from these countries, where the economy cannot sustain even their present population (which will more than double within our lifetime.)

The Ukrainian Canadian 'culture' in fact is directly related to this problem in that one of the tasks of Ukrainians in Canada should be to establish the Ukrainian 'fact' as a viable part of the Canadian identity (which is still quite nebulous). In essence this means conclusively settling the issue of majority-minority relations. For if we don't do this now, future immigrations will inevitably exacerbate present levels of racial tension and intolerance in Canada, which will be of benefit to nobody. The migration from the Third World has already started. England is already experiencing the "legacy of the Empire" as East Indians and black Africans settle in its proud communities. And the British upper lip curls menacingly at the sight of a mosque on its 'prime and proper' streets — their 'blue blood' boils to the point of violence.

But Balan's point is well taken. The downfall of the Ukrainian community can be directly attributed to its 'ostrich-like' approach to issues of general concern. We, as members of the community at large must address

ourselves to these matters if our existence as a "Ukrainian community" is to make any sense. For if the community is held together by little more than a pronounced 'anti-communism' and a vague sense of "Ukrainianism" expressed in a slavish devotion to language and 'culture', then is there any basis for its continued existence? What is the "Ukrainian community" and where does it stand on unemployment, Quebec, the RCMP and political repression in Chile? Would answering these questions explain why 'unity' among Ukrainians in Canada is more fiction than fact?

The tragedy of our community is that it has been polarized to an extreme between the 'anti-communist' nationalist and allegedly 'anti-capitalist' communist community. But people caught in the middle have nowhere to go. Those to the right of center are repulsed by both the 'leftist' stance of the Ukrainian 'communists' and the doctrinaire nationalism of the 'nationalists'. Those to the left of center are repulsed by both the 'rightist' stance of the Ukrainian 'nationalists' and the stodgy, pro-Soviet position of the Ukrainian 'communists'. Neither of these alienated elements have anywhere to go and cannot function within the organized Ukrainian 'community'. Both are appalled that the community 'represents' them.

SUSK should not only address itself seriously to issues of general concern but should also cooperate fully with other 'aware' elements amongst Ukrainians in Canada, in movements which have already started to create organizational forms which will allow a viable alternative to existent community structures, many of which are already on their deathbeds. For after SUSK, where does one go?

N.M.

LETTERS TO THE EDITOR

THE RIGHT TO KNOW

In the December 1977 edition of your newspaper you published excerpts from the article *Young Marxists do their stuff* (which originally appeared in *SVOBODA* - ed.). I was infuriated upon reading such dribble.

Once, OUN-UPA was a principled revolutionary organization fighting for a classless society with social ownership of the means of production. Since then, it has degenerated into a lunatic right-wing fringe group infiltrated by the KGB. Once, OUN-UPA did not obligate its members to adhere to either idealistic or materialistic ideologies in the words of Oysp Hornoval one of the major ideologists of the movement in the 1940's, a political movement could develop only if it advanced together with learning. According to Hornoval materialism, like idealism, could by definition only be applicable to sciences, and by adhering to neither, it would be possible to take advantage of the discoveries of both. It may be added that Hornoval distinguished clearly between the dialectical-materialism of Marx and the "dialectical-materialism" of Stalin. Since then, those who refer to themselves as the heirs of OUN-UPA have forgotten this aspect of their past, and as a result have become more "anti-marxist" than Ukrainians.

The ignorant zealot who wrote the article in question could be ignored if not for the fact that the rubbish he writes is propagated amongst an all too great a number of Ukrainians. Full of willful misrepresentation and subjective catch-all phrases, it is designed to work on fear and emotion. Ukrainian marxists use such articles for jokes, and fortunately the number of people who listen to the right-wing diatribes are decreasing. The people who call themselves the heirs of OUN-UPA today cannot do

"their stuff." Blind adherence to 19th century anthropological nationalism has done to them what Hornoval warned about. I challenge any of them to produce an analysis even half as thorough as the short presentation by M. Bojczun in the December 1977 issue of *STUDENT*.

Thank you
I. Golofa
Paris

CONCERN FOR FUTURE STUDENTS

Congratulations on a well-written and well-edited newspaper. We have 130 students here at Humber College studying

Ukrainian in Grades 10-13. Most of them enjoy reading *STUDENT* especially the Canadian content. Your editorial on the retention of the Ukrainian language was very good but further discussion is required. Unfortunately, not enough attention has been paid to the quality of language instruction in the elementary and secondary school system. The community seems to be pre-

occupied with prestigious "Institutes" and "Chairs" of Ukrainian studies. However, these will affect only a handful of graduate students. In the meantime we are losing hundreds of students in their formative years.

Wishing you success,
George Duravetz
Humber College
Toronto, Ontario

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—If you are a paid member of any Ukrainian Students' Club (SUSK) in Canada, then you will be receiving *STUDENT* regularly.
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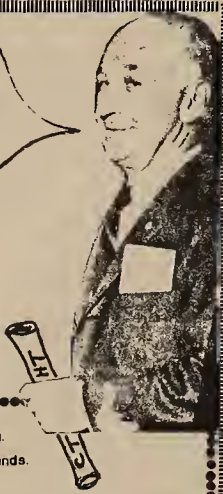
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THE UKRAINIAN COMMUNITY IS UNDEMOCRATIC

Andriy Semotiuk

Much has been said recently about the necessity to revitalize the Ukrainian community. It is **STUDENT's** intention to open its pages to discussion on this issue. The following article will serve to introduce our readers to some of the basic issues and will hopefully generate an articulate response from concerned groupings in the Ukrainian community.

Four and a Half Years of Struggle Against Lies, Stupidity and Cowardice — this was what Adolf Hitler originally wanted to call his book until his publisher suggested the name "Mein Kampf". It is tempting to depict the impediments that have hamstrung Ukrainian development over the last 30 years in the same way. But then Hitler vied for the destruction of any democracy that existed in the Weimar Republic whereas we have come here to speak in favour of democracy in our community.

These are hard times for the Ukrainian culture — the Ukrainian song, symbol of the depths of the Ukrainian spirit is slowly waning. The sound of its lyrics once able to stir our innermost feelings, today can barely be remembered by our distant, sleepy emigre community. In Ukraine, after three tumultuous centuries of predatory persecution all that remains is the song's faint echo haunting the Ukrainian steppes and Carpathian mountain tops. As our ranks continue to be depleted from day to day one wonders who will carry the tune tomorrow? If the colorful Ukrainian melody is not to be lost forever we must act today: not one ounce of energy can be misdirected, not one cent wasted, not one moment lost. The time for empty phrases lamenting the Ukrainian tragedy has long since passed.

Even under ideal conditions we face a herculean task. To evolve a consensus on general goals and then to pursue them unrelentingly is a formidable task for any society. But the undemocratic character of our community structures evokes a feeling of hopelessness in the hearts of many of our community members. Rather than accepting a liberalization in our community's evolution we have allowed ourselves to be paralyzed by a kind of cynical realism which surrenders our hopes into the hands of mediocrity and incompetence. Dominated by such an attitude, efforts to liberalize and open up our institutions are met with scorn and remonstrations against an apparent ingratitude for the long years of dedication on the part of our beleaguered and worn-out leadership.

10. It is not democratic because our constitutional make-up, and widely accepted norms of procedure are either unknown, or not followed without sanction.

11. It is not democratic because our leadership is financially irresponsible.

12. It is not democratic because it makes no effort to reassure the community that its good faith trustingly vested in the leadership is not being abused, or in other words, because it makes no effort even to appear democratic.

These factors most certainly have contributed to our decline as an emigre community. The last census showed that there are over 650,000 Ukrainians in Canada, but only about half of these speak the Ukrainian language. In fact even fewer Ukrainians are in any way linked with the organized part of the Ukrainian-Canadian population.

Perhaps the best indication of our strength here are the circulation figures for the largest Ukrainian newspapers — assuming that an active Ukrainian would be one who keeps himself informed about Ukrainian affairs. *Svoboda*, the largest Ukrainian daily newspaper in the West has a circulation of 20,000. In Canada, if I am not mistaken, the *Canadian Farmer* had the largest circulation of 10,000.

Facts such as those cited above disclose the grim reality of Ukrainian organized life. Our community's undemocratic character serves to isolate us from an essentially democratic dissident movement in Ukraine, compromises our integrity in the eyes of our fellow citizens in the countries in which we live, and alienates us from our youth. From all points of view it is a losing proposition.

But assuming for the moment that our status quo community framework is in crisis, can we not rest our hopes in our youth or others putting forward other solutions to our problems? Unfortunately no. Essentially the bitter pill we must take is that there is no democratic harvest to reap, only some authoritarian weeds seem to have survived our exile in this foreign wilderness. Instead of saving our community these people are digging its grave. Instead of carrying the baton on the next lap, they have become lackeys of a Fourth International — an organization formed by the very man under whose leadership the Soviet Red Army smothered Ukrainian

they occupy, virtually dominate the entire community. The names of Ukrainian leaders today are the very same as they were 30 years ago. For example, consider the following surnames: Kushnir, Yaremovych, Plawiuik, Malashchuk, Solomon, Snihorovych, Lesawyer, Bilinsky, Dobriansky, et al.

We have said the community is not democratic because voting is not based on the principle of one-man-one-vote, and is not universal. For example, voting is based on organizations in the national presidium of the Ukrainian Canadian Committee, and even here votes do not correspond to organizational size or proportions of dues paid. Voting is virtually meaningless because the so-called 'big six' organizations in the Ukrainian Canadian Committee have veto powers.

We have said it is not democratic because leaders are not chosen by direct vote. For example, during the last congress of the World Congress of Free Ukrainians held in Toronto in 1972, while the supposed electorate waited in one hall, the representatives of the 'big six' organizations in the so-called nominating committee were appointing the new executive behind closed doors. What essential difference is there between these elections and elections of the communist party in the U.S.S.R.?

We have said our community is undemocratic because the rank and file are seldom consulted on even fundamental issues concerning them. For example, when was the last time you were consulted or even had an opportunity to express yourself on an important issue facing the community? To give an even more specific example, recently representatives of the Ukrainian Canadian Committee in your name presented your position on the question of Canadian Unity to a Federal Task Force holding hearings across Canada. Do you know what your position is? In other words when our leadership wants to know what our views are, they'll tell us what they are.

We have said our community is undemocratic because Ukrainian papers run by our leaders censor and sometimes even fabricate news. For example, there have been instances of press communiques issued by the Information Service of the World Congress of Free Ukrainians that were completely mutilated by newspaper editors, with parts blocked out, yet published as if they were completely



Yet it is one thing to say our community should be democratic and quite another to make it democratic. For one thing the concept of democracy is constantly changing — one could say for example, that the democracy of Cossack Sich is certainly crude by today's standards, though it was far advanced during its day. When democratic theory is applied to contemporary reality clear black and white distinctions blur into greys. Nevertheless, certain general principles of democratic theory serve to guide our way through an analysis of our community. And that is the purpose of this discussion — to consider how divergent our community structure is from a democratic structure.

We who took the initiative to spark this discussion, a few individuals with no particular organizational loyalties or hidden sinister motivations, publicly allege that the Ukrainian community is undemocratic. More specifically our charge can be broken down as follows:

1. The Ukrainian community is not democratic because it does not have a leadership 'of the people, by the people and for the people.'
2. It is not democratic because Ukrainian leaders are not responsible to the very people they purport to represent.
3. It is not democratic because a small minority of individuals, not voted into the positions they occupy, virtually dominate the entire community.
4. It is not democratic because voting is not based on the principle of one-man-one-vote and is not universal.
5. It is not democratic because leaders are not chosen by direct vote.
6. It is not democratic because the rank and file are seldom consulted on even fundamental issues concerning them.
7. It is not democratic because Ukrainian papers run by our leaders censor and sometimes even fabricate news.
8. It is not democratic because key decisions are made by elite groups or individuals behind closed doors without public consultation and discussion.
9. It is not democratic because decisions of our highest governing bodies are often ignored or sidestepped by those obligated to implement them.

democratic efforts from 1917-1922. But that is a different story and for now we must return to consider our community as it is.

Of course without supporting facts, the accusations we have set out are meaningless. Let us therefore now consider some of the evidence on which these allegations have been based.

We have said that the community is undemocratic because it does not have a leadership 'of the people, by the people, for the people'. The fact is that there is a lack of access for individuals even to meetings in our community. For example, in the World Congress of Free Ukrainians, for the last three years there has been a struggle waged over whether members of national organizations have the right to attend meetings of the presidium albeit even though they do not have the right to vote. A similar parallel exists with regional organizations and the Ukrainian Canadian Committee. Yet these very same organizations and people are chastized for not paying their membership dues.

We have said that the community is undemocratic because a small minority of individuals, not voted into the positions they occupy, virtually dominate the entire community. In a democratic society the leadership, when faced with a crucial issue or after a period in office, goes to the people for a new mandate in the form of free elections. But in our community even when there is an obvious indication of a lack of confidence in the leadership, it does not step down, and there is no way of removing it. For example, when Prime Minister Trudeau met representatives of the Ukrainian Canadian Committee after he drew an unfortunate analogy between Ukrainian dissidents and F.L.O. terrorists in 1971, there was an obvious lack of confidence subsequently visible in a meeting held in Toronto to review the situation. It would not be difficult to show that the sentiments expressed in Toronto were shared by the rank and file of the Ukrainian community from coast to coast. Yet individuals like Rev. Dr. Kushnir, Dr. Kalba, and Mr. Yaremovych remained in office virtually without reproach.

We have said the community is undemocratic because a small minority of individuals, not voted into the positions

untouched. There have been occasions where our community leaders have simply instructed newspapers under their control not to publish certain materials of importance to the community in general, in some cases because these materials implicated the individuals involved in some negative way.

We have said our community is undemocratic because key decisions are made by elite groups or individuals behind closed doors without public consultation or discussion. For example, at the last World Congress of Free Ukrainians Congress in Toronto, a certain individual from one of the 'Big Six' organizations orchestrated many of the decisions that were made at the Congress without leaving his hotel room, through the use of his underlings who reported to him and took part in the Congress as he saw fit.

We have said the community is undemocratic because decisions of our highest governing bodies are often ignored or sidestepped by those obligated to implement them. For example, the highest organ of Ukrainians in Canada — the congress of the Ukrainian Canadian Committee appointed a Constitutional Commission to prepare suggestions for changes of the UCC structure to be submitted at the recently held congress in Winnipeg. But when Mr. Peter Savaryn, the chairman of the Commission attempted to present his recommendations, they were blocked by the executive of the UCC.

We have said that the community is not democratic because our constitutional make-up and widely accepted norms of procedure are either unknown, or not followed without sanction. For example, it is virtually impossible to obtain a copy of the constitution of the Ukrainian Canadian Committee because it seems that hardly anyone knows which instruments make it up. Honest attempts to make constitutional changes are frustrated by inconspicuous clauses which subsequently are used by the executive to thwart these efforts by pointing out six month notice

(UNDEMOCRATIC continued on page 14)

POTREBENKO: HOW WIDE THE STREETS?

Helen Potrebenco, a native Albertan, is an office worker currently residing in Vancouver. Her book, *No Streets of Gold*, (New Star Books 1977) is one of three books published last year on Ukrainians in Canada elicited mixed reactions from the community. **STUDENT** here seeks Ms. Potrebenco's views on her book and the community in general.

STUDENT: What motivated you to write a history of Ukrainians in Alberta?

POTREBENKO: Well, several different things happened. One was that a group of my friends called the Corrective Collective were writing several different books about women's work in Canada, so I read a bit about Ukrainian women in Canada to feed them some information which they ultimately never used. During that time I was really getting interested and finding out all sorts of things about which I had never heard. About the same time my father was applying for his pension and I had to write a long explanatory letter about why he didn't have a birth certificate, a marriage certificate, or any other evidence of identification. The story he told me as a result turned out to be the first chapter of *No Streets of Gold*. I applied for a Canada Council grant to do research about Ukrainians in Canada and got it for one year. At that time you couldn't get information about how it was for Ukrainian Canadians. I told them I wasn't planning to do a proper academic history anyhow because I didn't think those had very much value. Everything I learned was really shocking, stunning, and interesting — I would go around asking people indignantly "Old you know this?", and found that nobody else did either. So, it seemed like somebody was going to have to go out and research it.

STUDENT: How would you describe *No Streets of Gold*?

POTREBENKO: I think the book I wrote is a Canadian history book. It has more relevance to people in Canada than in the Ukraine. Many Ukrainians seem to think they exist in an island by themselves, that they're not part of a larger society. It seems to me that we have not been allowed to learn our history — be it Canadian or be it Ukrainian Canadian. It's like my dad said, you can't build a future if you don't know your past. Look at union history, for example, and how much of it has been suppressed. It's so easy to blame unions for inflation if all that you know about them is that they're bad. There's almost no common knowledge of the history of the working people in trying to build these unions.

STUDENT: Because of the left-wing perspective in your book, did you have any problems in getting it published?

POTREBENKO: I had problems even before this. I phoned up James MacGregor when I first started writing in 1971 and he said that he had written a book about Ukrainians in Alberta and that it hadn't sold enough to cover publication costs. It was a discouraging place to start. There wasn't that same wave of stuff that's coming out now. I thought I had better start approaching publishers really soon. Within a year I had contacted Hurling telling him I was writing a book about Ukrainians in Alberta and was hoping to send him a manuscript to see if he was interested. I got a reply that Hurling intended to be a national publisher and that he didn't want to publish any more books about Alberta. This was in a conversation with a woman in his office. I asked her who was going to publish books about Alberta. She said it was a new policy: no one was interested in books about Alberta — or Ukrainians. After I had a readable manuscript, I got form rejection letters from several places. Uniformly, I got a response that the subject was of no interest. I finally got some publishers who were interested in the book, but it was a really weird situation. They thought it was a great book but it was too long and the subject was wrong and the way I described it was wrong. UBC Press phoned me and told me it was great material but quite accidentally — because I must have been an amateur writer — I had made it seem like the government of Canada and its policies weren't very desirable. Much to their great revelation I told them I had intended to do that. New Star finally printed the book simply because New Star prints books no one else will print. Interestingly enough, it's the best book in terms of sales that New Star has had to date. [Ed. Note: about 1200 copies of an initial run of 2,000 have been sold.] Even here I had to do a certain amount of self-censorship. For example, any words used emotionally in context with the Communist Party had to be taken out. This meant substituting words like "theory" for "propaganda" and so on.

REVIEW

"NO STREETS OF GOLD" - A REVIEW

No Streets of Gold: A Social History of Ukrainians in Alberta by Helen Potrebenco (New Star Books, 1977, 311 pp.)

No Streets of Gold will reward and/or exasperate the reader. For the Ukrainian student, and the socially aware the material covered is new and provocative. For others, the book could prove to be irrelevant and confusing.

The problem is not that the social history of Ukrainians in Alberta is irrelevant or old hat. Rather, the problem with the book is its failure to bring this history to life. Potrebenco's graphic description of

the first two waves of immigrants is stimulating, although her writing obscures the value of her evidence, draws mechanistic conclusions and mutates logic, sentence, and structure. Her concluding account of the last immigration, however, is extremely sparse and appears more as a concession to the fact that the Ukrainians still exist, rather than as a synthesis and summation.

Potrebenco's theme is the struggle of the Ukrainian community and people within a hostile environment and repressive social conditions. Her development of this theme maintains a skillful balance between environmental and social

problems through ample reference to individual memoirs, but barely sustains a primitive pathos because of sloppy analysis, banalities and pectorals.

Potrebenco's account of the Ukrainian community's struggle with the capitalist economic system is a case in point. She begins by describing the repressive social conditions that the immigrants left behind, in order to illustrate the social aspirations and structures that they brought with them. She then proceeds to contrast the aspirations of this community with those of the federal government and its tool the C.P.R. However, she fails

to distinguish between claims she makes. At times she claims that the C.P.R. bought and controlled the government, while at other times she claims that the government owned and financed the C.P.R.

The book's major problem is the banality of Potrebenco's conclusion concerning the conflict of interests between the immigrants and the capitalist system, which claims that the defensive social structures the immigrants established were aggressively destroyed by the capitalist system and state. To some this conclusion may come as a surprise, but to others this is hardly a revelation.

What is missing from her conclusion is an explanation of why the capitalist system provoked a defensive reaction in the first place. It should also have explained why the Ukrainian community still maintains social aspirations in the face of a negative social environment. This failure to discuss critically the consequences of Ukrainian social history is a glaring weakness.

Her failure to draw satisfactory conclusions concerning the capitalist system and the Ukrainian

(POTREBENKO continued on page 13)



... It seems to me that we have not been allowed to learn our history ...

STUDENT: You stress the fact that Ukrainians played an integral part in the formation of the Canadian left, but never deal with what manner they may have affected its character.

POTREBENKO: I don't see the role of Ukrainians specifically as Ukrainians in the Canadian left. They have a role as Canadians with a somewhat different set of experiences. I think the main point about Ukrainians in Canada is that more of them are farmers and labourers than most other nationalities and, therefore, they're more likely to be left-wingers and more likely to be involved in union-organizing.

STUDENT: How do you view multiculturalism as an official policy?

POTREBENKO: I basically think it's a rip-off of the French Canadians. But it's not that straightforward. On the one hand multiculturalism is really good because it recognizes the contribution made by peoples other than the French or English. On the other hand, the whole bally-hoo about multiculturalism came at a time when it could downplay the importance of the French Canadians. So, the government seems to be using multiculturalism — which was a good idea — in a bad fashion. What it's ended up at this point is being a Liberal patronage game.

STUDENT: How do you view various AUUC positions — here I'm thinking vis-a-vis the Soviet Union and Soviet dissidents such as Leonid Plyushch.

POTREBENKO: I think that the AUUC has been considerably depoliticized. Here I'm talking as an observer, and not as an insider. I think that in their public statements they hedge the question of Soviet dissidents and talk their way around it rather than talk about it. So, I wouldn't know what their real policy is. In public they defend the Soviet Union but ignore a lot of other things. I guess mainly what I think about the AUUC is that to a large degree, in terms of politics, it's irrelevant. The groups are small and they aren't particularly active politically. That may be a good thing, it may be a bad thing — I don't know.

STUDENT: Similar criticisms have been made about other Ukrainian organizations. I wonder if you foresee the possibility or the desirability of Ukrainian organizations orienting themselves along completely different lines than those now existing.

POTREBENKO: I would like to see the day when Ukrainian Canadian organizations would spend less time worrying about Ukraine and worry more about what's happening in Canada. I think the AUUC is one that's heading in that

direction. The solution for what happens in the Ukraine is going to happen in the Ukraine: it's not going to be done by a whole lot of exiles or people who consider themselves exiles. Because of where we all came from and because of our history, I think it's necessary we do all sorts of support actions as brothers and sisters, but not as Ukrainians. We're too far away from the problem.

STUDENT: The mystical ties with the Old Country is a very sustaining force. What sort of support do you see as possible?

POTREBENKO: I think your group bringing Plyushch in is a good example. There was a short-lived magazine called *Meta* that was interesting in terms of discussion. But, apart from those groups, most of the groups that are in existence now have a line and push it no matter what the facts are. They're not interested in disseminating information about the Ukraine, they're not interested in finding out for themselves what's happened, what's really happening, they're not interested in finding out about what Ukrainian people in the Ukraine think. They simply have a line and hang onto it. It seems to me that it's necessary to have both the middle road between the two lines and some sort of a group through which we can actually get information about what is happening in the Ukraine. I have to say that Zhytla i Slovo certainly doesn't do that. It gives you these eulogies that everything's perfect and fine. It's simply not that perfect and not that fine — I'd like to see a bit more hard and fast fact than eulogies.

STUDENT: Have you noticed a growing interest in our society in the concept of ethnicity, largely as a realization by latter generations of the value of what has been or is being lost with time?

POTREBENKO: I think it has more to do with a stage in Canadian history. This is a time of real despair for all Canadians and it's hard to tell in which direction we're now heading. Ukrainians seem to mystify it as a matter of identity, but I think it's a matter of direction. Everybody has some sort of mystical affinities for something or other — some people go find it in the bush — especially during troubled times when society is so obviously disintegrating. I don't like the romanticization of ethnicity that's occurring now — I don't think it should be a romantic notion but simply factual and formulative. We've got to know where we're going and one of the ways to find out where we're going is to find out where we've been. By doing a mystical search for one's forebears and one's roots isn't going to help at all. It's just a diversion, a self-indulgent diversion which has nothing in common with real life.

STUDENT: You seem to be reverting to a trend of thought which places ethnicity as simply a diversion along the path of a people's ultimate aim of complete social liberation.

POTREBENKO: No, that's not true! You don't ignore ethnicity, but neither do you romanticize it. The interviews I've seen with Myrna Kostash has this heavy romantic trip that's happening inside Myrna's head, and I don't believe it's happening inside Myrna's head. I think it's happening out here in our society. It's not just relevant to Myrna and her search for her roots.

STUDENT: Canadian society is becoming more mystical?

POTREBENKO: Yes. There are all sorts of things happening since the sixties when the dominant feeling was that every individual has a right to freedom and every country has a right to self-determination.

STUDENT: It's interesting to tie in the relationship between the concepts of a Ukrainian identity and the ferment of the sixties. For the longest time Ukrainian ideas had preceded the sixties, and when the time came that this sort of thinking was desirable, much of it had dissipated as its roots had disintegrated.

POTREBENKO: Only desirable insofar as having lost the idea of Ukrainianness — if anybody ever did — never have — and having nothing to replace it. Then you are going to miss it because we live in an aimless, directionless society. If you lose the one thing you consider valuable and have it replaced by something equally valuable, then you never notice the loss of the first thing. But, if in losing your Ukrainianness, you become part of the aimless, directionless society where everyone's preaching drugs and booze, then you're bound to say, "Hey, I lost something back along the way" and start looking for it again.

Bohdan Chomiak

BRIEFS ON THE USSR & EASTERN EUROPE

FROM INFORMATION BULLETIN (VOL. 1, NO. 4) PUBLISHED BY THE COMMITTEE IN
DEFENSE OF SOVIET POLITICAL PRISONERS (EDMONTON)

INDEPENDENT TRADE UNIONISTS ARRESTED

Vladimir Klebanov, a Donbass miner, and several other Soviet workers were arrested on February 7th in Moscow. Their crime? To have attempted to form an "independent trade union" to defend the elementary rights of workers in the USSR. The "Trade Union for the Defense of the Rights of Workers," as the group was called, was formed on January 26th, 1977. Eventually, over 200 workers signed their founding document, pledging adherence to the new trade union. (See Bulletin No. 3 for an account of the formation of the trade union.)

On February 7th, Klebanov was arrested at the Tekstilshchiki metro exit in Moscow, and brought under guard to Hospital Number 7 in Moscow, and then flown to his native republic, Ukraine. He is now being held in a psychiatric hospital in the city of Donetsk in complete isolation and under strict surveillance.

For Klebanov, this will be his second "visit" to the Donetsk asylum. He was incarcerated for a four year period in the past for protesting poor working conditions and lack of proper safety measures in the coal mines where he worked.

Another member of the workers' group, Varvara Kucherenko, was also arrested in Moscow, and since February 11th has been held in Moscow Hospital No. 13.

Soviet dissident sources have reported that other workers who belonged to the independent trade unions have been interned in psychiatric hospitals in various parts of the USSR.

YUGOSLAVS PROTEST

One of the largest protest demonstrations since the student strikes of 1968-72, took place last October, in response to police brutality of a tram worker in Zagreb. Transport workers of the Zagreb Electric Tramways (ZET) went on strike in protest of the police brutality towards one of their fellow workers after a police cruiser had collided with a tram on the morning of October 28th. Several hundred workers struck, demanding that those responsible for the brutality be punished. The bureaucracy immediately responded by meeting the workers' demands. The commanding officer and his second-in-command of the police station were brought to trial on December 11th, and were charged with abusing their powers.

OPPOSITION IN USSR WIDENS

Kronid Lubarsky, a Soviet human rights activist who has recently arrived in the West, stated that the democratic opposition movement in the USSR has widened its scope of activity to include broad layers of Soviet society, beyond the small circles of intellectuals in the main cities. In an interview with *Labour Focus* on Eastern Europe to be published in their forthcoming issue, Lubarsky discusses the history of the democratic opposition since the mid-1960's.

FREE SPEECH IN ACTION

Vladimir Rozhdestov, 40, civil engineer, was sentenced in late November, to an indefinite term in a psychiatric hospital because he "voiced dissatisfaction with the Soviet Union and approval of the Western way of life." He was found guilty by court in Kaluga of "anti-soviet slander." The list of accusations against him included listening to foreign radio broadcasts and talking about shortages in stores, and workers' wages.

GEORGIAN ARRESTS

The KGB arrested two more members of the Georgian Helsinki Monitoring Group, late in January. They are Viktor Ritskhiladze, an art historian and Grigory Goldshteyn. The charges against Ritskhiladze are unknown. Goldshteyn was charged with "parasitism."

A former minister in the Georgian Ministry of Culture, Viktor Ritskhiladze, has recently been arrested in Tbilisi. Ritskhiladze, a member of the Georgian group to Promote the Observance of the Helsinki Agreement, was dismissed from his post after protesting the destruction of an ancient cave monastery in southeastern Georgia. Two other members of the group have also been arrested — Zviad Gamsakhurdia and Merab Kostava.

NEW AMNESTY HEAD

George Vladimov, writer, has replaced Valentin Turchin as head of Amnesty International in

Moscow. Turchin is currently in the West with his two sons and wife. Of the original ten founders of Amnesty's Moscow branch, at least five are in prison and three have been exiled.

ORLOV TO BE TRIED

On February 6th, Soviet authorities disclosed that they will press serious criminal charges against Dr. Yuri Orlov, the detained human rights activist. Orlov now faces charges of "anti-soviet agitation and propaganda" which carries a maximum penalty of seven years imprisonment. Orlov has been held incommunicado since his arrest one year ago.

GINZBURG

The family of the imprisoned dissident, Alexander Ginzburg, has been informed that Ginzburg's period of detention for investigation has been extended until May 3rd. Ginzburg faces charges of anti-Soviet agitation and propaganda.

LITHUANIA

At most, only 3 members remain active in the Lithuanian Helsinki Group, since the arrest of Victoras Petkus and Antanas Terleckas, last August.

SUICIDE

Josef Kazik, a 22-year old worker from Chomutov, committed suicide after refusing to do his 2 years' military service. Kazik's funeral was interrupted by the police who confiscated the inscription bands on his wreaths and refused to allow friends to carry his coffin to the grave.

CRACKDOWN ON PRINTING

A decree further restricting the use of printing presses in the Soviet Union was passed last July in Moscow. The decree lays down clear and highly restrictive guidelines for setting up and running printing, stamping and engraving works, and for the acquisition,

sale, use, maintenance, and registration of printing presses, reproduction equipment, type and matrices. This decree allows the authorities to impound any printing equipment.

NUP DOCUMENT IN WEST

An eleven-page document prepared in 1976 and marking the 10th anniversary of the Armenian National United Party has reached the West. The document presents the history, statutes and program of this group, which calls for an independent Armenia. From 1967 to 1975, there were 18 trials involving members of this organization. Over 50 Armenians were sentenced to imprisonment for periods ranging from six months to 10 years of imprisonment.

The Armenian National United Party has attempted to gain official recognition as a legal organization since 1973. The group stands for a political solution to the problems in Armenia, and rejects the use of force to attain its goals. It calls for a United Nations-supervised referendum to decide the fate of Armenia. These demands have been published in a number of leaflets and journals which the group produces and distributes in editions of up to 10,000 copies.

ROMANIAN ASSIMILATION

Karoly Kiraly, a former member of the Romanian Central Committee, has expressed grave concern over an intensifying campaign to enforce the assimilation of the Hungarian ethnic minority in Romania. In a letter addressed to the party leaders, Kiraly called on them to carry out the promises made ten years ago whereby all nationalities would be guaranteed the exercise of their ethnic rights.

According to official estimates, there are two million ethnic Hungarians living in Romania, most of whom are concentrated in Transylvania. Kiraly has represented them in the National Assembly since 1969. He states that children are prevented from studying in their native language, and that the promise of providing vocational secondary schools with tuition in the Hungarian language, has not been kept. In 1976, the government passed a decree which in effect meant the liquidation of the Hungarian language colleges in Transylvania. Recently, cities with a Hungarian majority have been forced to accept Romanian mayors. Furthermore, the use of the Hungarian language at party, trade union and other meetings has been severely restricted.

CHARTER 77 OPPOSES BAN

Charter 77 spokespersons sent an open letter to a Conference held in protest of the GDR government's decree banning "radicals" from employment in the public services. The Charterists' letter supported the objectives of the conference and drew a parallel with similar practices in Czechoslovakia. The Charterists shared the conference's view that the exclusion of certain categories of persons from jobs on political grounds endangered the development of democratic liberties.

POLISH DISSIDENT BEATEN

Adam Michnik, Polish dissident and historian, was beaten and detained by the Polish police on February 11th. The Polish Public Self-Defence Committee stated that on the previous evening, the police used tear gas in an attempt to prevent Michnik from giving a lecture on "Thirty years of communist rule in Poland." Approximately one hundred students gathered to hear Michnik's lecture in a private apartment. Police were unable to arrest the historian when the students formed a protective circle around him and escorted him to another apartment.

YUGOSLAVS RELEASED

Mihajlo Mihajlov, 42, the Yugoslav dissident writer, was released from prison last November, along with 722 other men and women. Mihajlov was sentenced in February, 1975 to seven years of imprisonment for publishing articles in the Western press. Among those released was also the Croat, Marko Veselica, who was sentenced in 1971 for allegedly trying to change a Croatian cultural organization into a socialist party.

CZECHS TRIED

Six youths were tried on December 12th, in southern Bohemia, in connection with the August 1977 clash between 1200 demonstrators and the police in the village of Kdyně. This is the second trial of persons arrested last August.

MARYNOVYCH & MATUSEVYCH ON TRIAL

According to the Soviet academician Andrei Sakharov, Mykola Matusevych, a member of the Ukrainian Helsinki Monitoring Group, has been expelled from the court in which he was being tried. The trial is taking place in Vasykiv, a small town to the south of Kiev, capital of Ukraine, and began on March 23.

Mykola Matusevych, a 28 year old history student, is being tried together with Myroslav Marynovych, a 30 year old electrical engineer who is also a member of the Ukrainian Helsinki Monitoring Group. Matusevych was led out of the courtroom after showing a "lack of respect" for the court. Sakharov added that Matusevych's lawyer had not been notified in advance and that he was not present during the trial. The parents of the two accused, who have been called in to testify as "witnesses," have still not been allowed to enter the courtroom.

Matusevych and Marynovych have been detained for eleven months. Last July, two other members of their group, Oleksiy Tykhy and Mykola Rudenko, were sentenced to ten and seven years of imprisonment respectively. A total of seventeen members of various Soviet Helsinki Monitoring Groups are now under detention.

AN APPEAL TO ALL CONCERNED INDIVIDUALS

A campaign for the defence of Matusevych and Marynovych has been underway for several months now. The Ukrainian Canadian Students' Union (SUSK) has retained a renowned human rights attorney, Joseph B. Pomerant, O.C., to represent Myroslav Marynovych and Mykola Matusevych, arrested members of the Kiev-based Ukrainian Public Group to Promote the Implementation of the Helsinki Accords. Pomerant is the Director of the Civil Liberties Union of Canada and a lawyer of wide repute. Other oppositionists are also being represented by Western lawyers — Lukianenko by Geoffrey Weiner, Ginzburg by Edward Bennett Williams, Rudenko and Tykhy by Ramsay Clerk, Orlov by J. McDonald.

We are appealing to all those concerned with the plight of Soviet dissidents to aid us with financial support. Please forward your donation (indicating that it is for the defense of Matusevych and Marynovych) to the following address:

Ukrainian Canadian Students' Union
Eastern Office
191 Lippincott St.
Toronto, Ontario
M5S 2P3

Допоможіть в боротьбі за справедливість в Україні!

GROWING UP FEMALE AND UKRAINIAN

This article originally appeared in the Spring, 1973, issue of *New Directions*. Although written five years ago for an American audience many of its points are of relevance to the Ukrainian Canadian even today. We print the article on the occasion of International Women's Day, March 8, 1978.

When originally asked to do this article, I agreed wholeheartedly in a fit of enthusiasm. It is not enough to say that the problem interested me clinically, because even before the women's movement had caught on I had believed and supported its theses. And yet, to voice these ideas on paper in some coherent fashion, when the issue was largely emotional and practical for me, became a very difficult task. For one thing, a plethora of information is now available on the subject. Every bookstore now has a special-interest designated section called "Women" or "Women's Problems." MS, a monthly magazine devoted to these issues, can be purchased at every newsstand. The mass media is saturated with talk shows, jokes and articles on this very real problem.

Where do I begin? It became apparent to me the easiest way would be to outline my own feelings from early childhood. And since I was brought up as any good Ukrainian girl is brought up in America, it would be easy for the readers and myself to trace patterns inherent in my upbringing and question exactly at what point they began to conflict with my own beliefs.

Unfortunately, every Ukrainian female brought up in American society today is faced with two male chauvinist patriarchal traditions: the Ukrainian tradition where our parents brought with them when they left European shores and the American tradition which we have inherited simply by growing up in American society and attending its schools and institutions. Both, I believe are harmful to the development of a female. The European, I think, more so than the American because it is more overtly patriarchal. The American less so because it seems to pay at least lip service to trends occurring presently in the country (i.e. feminism).

THE CULT OF THE PANNA

From the time I was small I remember being reared in what I would term the cult of the 'panna.' At age five I remember staring into neighbors' faces as I was holding my mother's hand tightly and being patted on the head with exclamations such as: "My, what a panna she is getting to be!" or "My, she will grow into a fine panna some day!" For some reason, my mother had a predilection for dressing me in very frilly clothes and for sticking gigantic, impractical ribbons into my hair. There I was at age five, dressed in the very best of European tradition: a short frilly dress, half of a hair in ringworm curls and the other half braided on top of my head to support a gigantic ribbon. I was told to be good and not mess up when I play. I was also told not be quarrelsome when I belted some kid in the mouth in American school after he made fun of my ribbon. At that age, I tried to adapt as well as I could but I do remember putting up a tremendous row about the hairdo after I had started going to American school. Shortly thereafter my tantrums paid off. My mother took me to the barber and I got a Prince Valiant cut.

When I hit the age of puberty, the forces of 'pannahood' attacked me from all sides. I remember having a terrible desire to wear one skirt over and over again because I found it comfortable. My mother told me that I should wear many different clothes every day because people would think I didn't have

anything to wear. I also remember being cajoled into socializing when I had neither the inclination nor the aptitude for it. During my teens, my father would escort me to the local church dance where I would resentfully and begrudgingly stay lined up against for wall for several hours. God forbid that anyone should have asked me to dance. I was told that 'pannas' do not say 'no' when someone asks them to dance, even if the recipient of the 'no' were a fiftyish, leering old man with liquor on his breath. You could easily spot me on the dance floor — the parody of social grades — bending and bumping ungracefully while the man held me a little too close for comfort and winked at my father who looked on approvingly at my acceptance into the cult of the young 'pannas.'



THE CULTIVATION OF THE PLAST PANNAS

In terms of personal experience, Plast camps fared no better. Contrary to what most Plast leaders assume is the nature of such camps, they are actually hotbeds of sexual frustration. At fifteen, I was no raving willowy beauty, to say the least. But I would have been more than happy to collect frogs and go on hikes. Instead, there were only one or two hikes during the whole camp period. Most of the time the boys sat opposite the girls — both groups holly aware of oncoming puberty urges. The boys usually stared and followed the prettiest girl in camp. (Boys are that way in adolescence.) The prettiest girl in camp, of course, was not there to learn how to hike up the mountain, but spent a great deal of time making sure her skirt was as short as possible and that all of her Plast accoutrements, including the medals pinned on her chest, were just in the right positions of emicament. Plast camps also had their dances, termed 'vechirky,' where we girls once again learned the rudiments of 'pannahood.' It seems to me that whatever fun there was to be had in camp, the guys had it all. We girls spent most of our time setting our hair, washing our underwear, getting sun tans and singing a lot of Plast songs. All about melancholy love. And collecting boyfriends. The Plast courtship was a highly romantic one. After all, what are *vatras* for if not to sing of unrequited love and the highly romantic ideals of Ukraine, learn about our male Ukrainian leaders, and kiss a lot under the romantic moon? If you closed your eyes you could almost see yourself in Ukraine. Almost — but not quite. Some of the louisiest marriages I know of started in just this fashion.

I recall the fact that there were always some girls in Plast camp that did not fit in. Either they were overweight, had acne, or were just tomboys out to have fun. These girls usually became the butts of many jokes — not just from other Plast participants but from the leaders as well. Since the Plast leaders were not married either, they went to camp for the same reasons that most girls did. There was also another type of girl. She was the Plast victim who, because

of her intelligence, has to master the entire Morse code; learn semaphore from all positions possible; pitch a tent and dig a ditch in record time; become thoroughly familiar with every sailor's knot ever used and with more Indian signs than the Indians knew of; as well as be a facile papier-mache artist, a great speaker with a tremendous facility for quickly memorizing long Ukrainian poems, and a good Ukrainian dancer. She always traveled with a Kolbar and a Ukrainian costume and was tolerated by the other Plast pannas for the sake of 'lochyk' (ratings) at Plast jamborees and contests. I should know — I was one.

When I was ready to be accepted into the ranks of 'starshestupnistvo,' I remember the hard time I had trying to decide which sorority I should join. It was a hard task because none of the Plast sororities I knew of ever seemed to be doing anything. One group, I remember, was immersed in the task of making identical yarn-embroidered jackets for its members. Another group was involved in heated discussions concerning the possibility of admitting those girls who married non-Ukrainian men. One group, at its yearly meeting at Soyuzivka, assigned its members to read one Ukrainian book (the one for everybody), which they would then discuss at next year's meeting. Although patriotism seemed rampant, activity was nil. The young Plast matrons seemed to be busy organizing kindergartens for their progeny whom they dressed in little Ukrainian gupets. The unmarried seemed to be busy deciding whom to marry. And on and on it went. I didn't join.

THE OBSESSIVE UKRAINIAN PARENT

After puberty 'pannahood' becomes the paramount obsession in every Ukrainian home. How many Ukrainian girls have heard their parents exclaim on occasion: "Ale, to ne vydayate!" (But, you can't do that, it just isn't seemly). In the course of rubbing against American society, Ukrainians have, unfortunately, picked up several more notorious materialistic American strains. One Ukrainian *nouveau riche* habit is the establishment of the Ball. Each Ball includes the presentation of debutantes (now, however, any dance which has a queen is a Ball). I remember many attempts by my parents to blackmail me into going to any one of these balls. Or the ball of all balls — the Chervona Kalyna. Having no escort that I would care to take at the age of 18 and feeling a little ridiculous in a long white gown, I marveled that this should be so important. After all, why should I be presented to society? I had neither name, money or position — nor any particular desire to be paraded like some kind of chicken in front of total strangers. My first feelings of resentment began to crop up at this age. Being a 'panna,' I was expected to go through such rituals: going to balls with boys I didn't know, wearing ornate, expensive clothes and having people spend money on us unnecessarily. To this day I can't see a picture of a ball with rows and rows of young girls all grasping roses in their hands without wondering if they realize that they are paying lip-service to customs that are totally ridiculous and unnecessary. I also marvel that some of these girls exhibit such desire to be selected queen. Queen of what?

THE EDUCATIONAL FACADE

Every 'panna' is expected to go to college. The idea is not that she will get a good education which she will then parlay into interesting work and self development, but that she will become a saleable commodity on the Ukrainian marriage market. The duplicity involved in this type of education may be well-

meaning but it is ultimately stultifying. From early years, the educational wheels churn to prepare the young girl for 'pannahood.' First there are the countless expensive music lessons, then the piano lessons, then charm school, etc. When I think of all the girls who go through frustrating and formenishing hours with no goal in mind save that of being prepared for 'pannahood' I am amazed by all the money and time wasted in these efforts. Finally, college becomes the ultimate sellout. Parents are more than willing to spend thousands of dollars on a college and even graduate education — but not with the proper goals in mind. If

a 'panna' evinces a more than passing interest in her studies and expresses a desire for pursuing it as a career, parents then put on the clamps. It is all right to want to be a teacher or a nurse or something of that ilk. It is quite another story to prefer medicine or art and wish to pursue it as a lifetime goal. First of all, Ukrainian girls are not trained to think of themselves as potential doctors, artists, actresses or engineers. They are trained rather to go to college, acquire one of those generalized liberal arts educations, and get married. If all else fails, teaching is a nice female career. Teaching piano or cello is better than trying to become a first-rate artist. Painting is all right and so is sculpting if they are in the realm of hobbies and not pursued as full time careers. The only full time career that most Ukrainian parents acknowledge is marriage. Witness my going home to see my folks and trying to tell them what type of work I do in New York City. They are mildly interested insofar as I am working and not loafing around. But their ears perk up only after I tell them of the Ukrainian man that I met recently. My getting married is really uppermost in their minds. In other words, they are awaiting for my life to begin. Until now, I have been 'fooling around.' "When am I going to get serious about life and settle down?" they ask me. A career and the strain of fighting for one are totally irrelevant. And I wearily wonder how they can negate segments of my life as if they were un-lived and unfulfilled.



THE SOYUZIVKA SALE

At eighteen or thereabouts most relatives and friends of the family witness the growth of your 'pannahood' with remarks such as, "Well, she certainly is very pretty." It is at this point that most Ukrainian girls are thrust into the ready-made Ukrainian marriage market which revolves around centers like Soyuzivka. Parents are willing to spend great amounts of money on this pursuit. For example, I know of several parents who bring their daughters to Soyuzivka during a big dance and then sit back and watch approvingly as she dances with this or that Ukrainian man. It is at this point that we begin to see the true status of Ukrainian women. They are never judged by whom they are but

rather by whom they are with. The higher up on the professional ladder the man is, the better a catch he will be. Ukrainian men are pampered in our closed little society. For every well-heeled Ukrainian bachelor there are at least three voracious Ukrainian mothers that lie in wait for him with their daughters. The order of status in Ukrainian circles is a finely refined art with the following pecking order: doctor — four star rating, veterinarian — three star rating, lawyer — three star rating; all other professions — one to two stars. Family origins in Ukraine also carry a great deal of weight. If you're a guy who hasn't got any college education — forget it friend. The marriage market isn't interested in you.

Basically then, the purpose of a young 'panna's' education is for her to be able to make the right type of conservation with the man she is interested in. The more education she has received, the better the man will be. The stream of girls who are willing to go through this buy and sell at Soyuzivka seems endless and I never cease to be amazed by the fact that the cycle of weaver seems to stop. Most girls complacently accept their parents' teachings on this score. A score card for all pannas: they do not smoke in public, they do not swear, and never do they become promiscuous. They also dare not be aggressive. To be promiscuous with a Ukrainian male is akin to laying your life on the line. The word will get around and the panna will not be safe from leering looks and heavily tarnished reputation. Consequently, the cult of the panna produces many hypocritical qualities in young girls. When they are in the company of Americans they are more or less themselves; they may curse, they definitely smoke, and occasionally they do stray. Put them in Ukrainian society and you are looking at the opposite end of the kaleidoscope. Pannahood prevails. A nice panna is just that and she befriends others like herself. And then when she does get married, her parents breathe a sigh of relief, writing her off as now taken care of.

What happens to the nice pannas who buy the line and end up single by age thirty? You can recognize them at any Ukrainian cultural activity — they look a little lost and confused. They have failed. By age thirty, a panna is washed up in Ukrainian circles. There are no outlets for her to tap. After all, there is always a new and seemingly unlimited supply of nice young pannas who are willing to go through the same routine all over again.

THE PANNA AND UKRAINE

The cult of the panna and Ukrainian politics, I believe, are closely interwoven in an insidious plot to produce more Ukrainian children for freeing Ukraine. Endless streams of akadiemias, processions, balls and other 'cultural' events have the dual purpose of keeping young ladies mindful of their origins as well as of training them to perpetuate certain nuisance characteristics of Ukrainian emigre life. Witness the unceasing streams of "vyshyvani vechernytis" where it is the purpose of all pannas, but especially of their mothers, to set hideous embroidered garments. Firstly, for the purpose of propagandizing the beauty of Ukrainian culture among themselves (who else goes to these affairs) — and secondly, for showing the pannas off on the social scene as a true patriot and collaborator in Ukrainian culture. Both purposes are so beautifully merged that it is difficult to see male chauvinist patriarchal values in these activities until one looks more closely. First of all, all bake sales, embroidery shows and easter egg demonstrations are surefire indicators that the woman's place is in the home. Political overtones are given only to indicate that these feminine qualities are only as good as the fuel of patriotism that serves

(FEMALE continued on page 12)

ШЕВЧЕНКО

І МЕРТВИМ, І ЖИВИМ,
І НЕНАРОДЖЕННИМ

І смеркає, і світає,
День божий минає,
І знову люд потомлений
І все спочиває.
Тільки я, мов окаянний,
І день і ніч плачу
На розпутьях велелюдних,
І ніхто не бачить,
І не бачить, і не знає —
Оглухли, не чують;
Кайданами міняються,
Правдою торгують.
І господа зневажають, —
Людям запрягають
В тяжкі ярма. Орють лихо,
Лихом засівають,
А що вродить? побачите,
Які будуть живі! —
Схаменіться, недолуди,
Діти юродливі!
Подивіться на рай тихий,
На свою країну,
Поллобіте ширим серцем
Велику руйну,
Розкуйтеся, братайтесь!
У чужому краю
Не шукайте, не питайте
Того, що немає
І на небі, а не тільки
На чужому полі.
В своїй хаті своя й правда,
І сила, і воля.

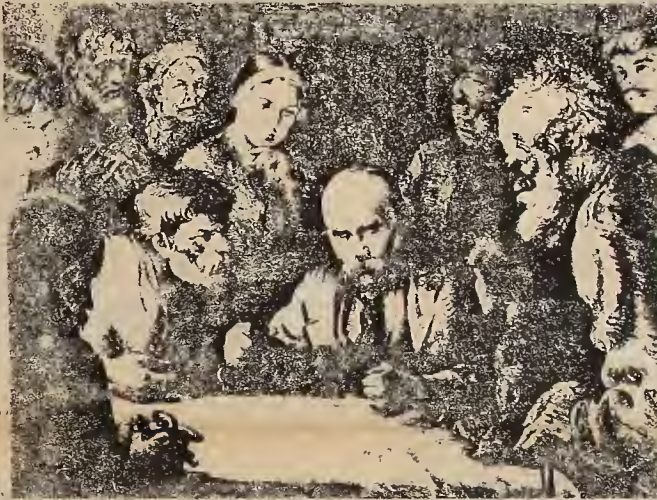
Нема на світі України,
Немає другого Дніпра,
А ви претеся на чужину
Шукати доброго добра,
Добра святого. Волі! волі!
Братерства братнього! Найшли,
Несли, несли з чужого поля,
І в Україну принесли
Великих слов велику силу,
Та й більш нічого. Кричите,
Що бог создав вас не на те,
Щоб ви неправді поклонились!..
І хилитесь, як і хилились!
І знову шкуру дерете
З братів незрячих, гречкосіїв,
І сонця-правди дозрівать
В німецькій землі, не чужій,
Претеся знову!.. Якби взяли
І всю мізерію з собою,
Дідами крадене добро,
Тоді остався би сиротою
З святими горами Дніпро!

Ох, якби те сталося, щоб ви не вертались,
Щоб там і здихали, де ви поросли,
Не плакали б діти, мати б не ридала,
Не чули б у бога вашої хути.
І сонце не гріло б смердячого гною

На чистій, широкій, на вольній землі.
І люди б не знали, що ви за орли,
І не покивали б на вас головою.
Схаменіться! будьте люди,
Бо лихо вам буде.
Розкуються незабаром
Заковані люди,
Настане суд, заговорять
І Дніпро і гори!
І потече старіками
Кров у синє море
Дітей ваших... і не буде
Кому помагати.
Одщурається брат брата
І дитини мати.
І дим хмарою заступить
Сонце перед вами,
І навіки проклетітесь
Своїми синами!
Умийтеся! образ божий
Багном не скверните.
Не дуріте дітей ваших,
Що вони на світі
На те тільки, щоб панувать...
Бо невчене око
Загляне їм в саму душу
Глибоко! глибоко!
Дознаються небожата,
Чия на вас шкура,
Та й засудять, і премудрий
Немудрі одурять!

Якби ви вчилися так, як треба,
То й мудрость би була своєю.
А то заліжете на небо:
«І ми не ми, і я не я,
І все те бачив, і все знаю,
Нема ні пекла, ані раю,
Немає й бога, тільки я!
Та кудий німець узловатий,
А більш нікого!..» «Добре, брате,
Що ж ти таке?»

«Нехай скаже
Німець. Ми не знаєм».



Отак-то ви навчаєтесь
У чужому краю!
Німець скаже: «Ви могли»
«Моголи, моголи!»
Золотого Тамерлана
Онувата голі.
Німець скаже: «Ви слав'яни».
«Слав'яни! слав'яни!»
Славних прадідів великих
Правнуки погані!
І Коллара читаєте
З усієї сили,
І Шафарика, і Ганка,
І в слав'янофільстві
Так і претеся... І всі мови
Слав'янського люду —
Всі знаєте. А свої
Дастьби!.. Колись будем
І по-своєму поглатать,
Як німець покаже
Та до того й історію
Нашу нам розкаже, —
Отоді ми заходиньмо!..
Добре заходились
По німецькому показу
І заговорили
Так, що й німець не второпа,
Учитель великий,
А не те, щоб прості люди.
А гвалту! а крику!
«І гармонія, і сила,
Музика та й годі.
А історія!.. поема
Вольного народу!
Що ти римляни убогі!
Чортзна-що — не Брути!
У нас Брути! і Коклеси!

Славні, незабуті!
У нас воля виростала,
Дніпром умивалась,
У голови гори слава,
Степом укривалась!»

Кров'ю вона умивалась,
А спала на купак,
На козацьких вольних трупах,
Окрадених трупах!
Подивіться лишень добре,
Прочитайте знову
Ту-ю славу. Та читайте
Од слова до слова,
Не минайте ані титли,
Ніже ті коми,
Все розберіть... та й спитайте
Тоді себе: що ми?..
Чії сини? яких батьків?
Ким? за що закуті?..
То й побачите, що ось що
Ваші славні Брути:
Раби, підійки, грязь Московя,
Варшавське сміття — ваші пани,
Ясиновельможні гетьмани.
Чого ж ви чванітеся, ви!
Сини сердешної України!
Що добре ходите в ярні,
Ще краще, як батьки ходили.
Не чванітеся, з вас деруть ремін,
А з їх бувало й лій топили.
Може, чванітеся, що братство
Віру заступило.
Що Синопом, Трапезонтом
Галушки варило.
Правда!.. правда, ввідалися,
А вам тепер вадить,
І на Січі мудрий німець
Картопельку садить,
А ви її купуєте,
Істе на здоров'я
Та славяте Запорожжя.
А чиєю кров'ю
Ота земля напоєна,
Що картопля родить, —
Вам байдуже. Аби добра
Була для горді!..
А чванітеся, що ми Польшу
Колись завалили!..
Правда ваша: Польща впала,
Та й вас роздавил!

землякам моїм в Україні і не в Україні моє дружнє
послання

Аше кто речет, яко люблю бога,
а брата своего ненавидит, ложь
есть.

Соборное послание Иоанна
Глава 4, ст. 20

Так от як кров свою лили
Батьки за Москву і Варшаву
І вам, синам, передали
Свої кайдани, свою славу!

Доборолась Україна
До самого краю.
Гірше ляха свої діти
Її розпинають.
Замість пива праведною
Кров із ребер точать.
Просвітити, кажуть, хочуть
Материні очі
Современними огнями.
Повести за віком,
За німцями, недоріку,
Сліплю каліку.
Добре, ведіть, покажіть,
Нехай стара мати
Навчається, як дітей тих
Нових доглядати.
Показуйте!.. за науку,
Не турбуйтеся, буде
Материна добра плата.
Розпадеться люда
На очах ваших неснитих,
Побачите славу,
Живу славу ділів своїх
І батьків лукавих.

Не дуріте самі себе,
Учітесь, читайте,
І чужому научайтесь,
І свого не цурайтесь.
Бо хто матір забував,
Того бог карає,
Того діти цураються,
В хату не пускають.
Чужі люди проганяють,
І немає злому
На всій землі безконечній
Веселого дому.
Я ридав, як згадаю
Діла незабуті
Дідів наших. Тяжкі діла!
Якби їх забути,
Я оддав би веселого
Віку половину.
Отак-то наша слава,
Слава України.
Отак і ви прочитайте,
Щоб не сонним снились
Всі неправди, щоб розкрились
Високі могили
Перед вашими очима,
Щоб ви розпитали
Мучеників: кого, коли,
За що розпинали!
Обніміте ж, брати мої,
Найменшого брата, —
Нехай мати усміхнеться,
Залюблена мати.
Блжговословіть дітей своїх
Твердими руками
І діточок пошліть
Кольними устами.
І забудеться срамотна
Давня година,
І оживе добра слава,
Слава України,
І світ ясний, нечепірний
Тихо засяє.
Обніміться ж, брати мої,
Молю вас, благаю!

14 Декабря 1845
Вьоминна



SUSK WESTERN CONF EDMONTON



This year the Western SUSK Conference was held in Edmonton from February 17th to 19th, with delegates in attendance from all the Western clubs, as well as from Toronto and Ottawa. Interesting and informative sessions were supplemented with a Friday night zabava, and the "Cheremosh" Ukrainian Dance group concert on Saturday evening, but the focus of attention was on the ubiquitous sessions.

After the opening address by SUSK president, Andrij Makuch, Saturday's sessions began with a presentation by Dave Lupul on the state of multiculturalism in Canada. One of his main suggestions was that we should take advantage of the pre-election fever to lobby our views and push for a more viable policy. Professor Andrij Hornjatkevyc gave a historical overview of Ukrainian settlements in the U.S.A. and discussed how the status of these settlements has changed. The final speaker of the first panel sessions, Ihor Kruk, discussed the settlement of

Britain's Ukrainians and the implications of this pattern for the present organizational trends of Ukrainians.

The second session dealt with the topic of Ukrainian-Canadiana, and was presented by Roman Onufrijchuk. It was a wide ranging discussion on the present state of Ukrainian Folklore in Canada, our utilization (or lack thereof) of modern media techniques and possible trends in the future regarding the survival of our Ukrainian Canadian 'culture.'

The third session focused on Avenues Towards an Understanding of Culture. Andrij Makuch explained how Ukrainians are re-examining their ethnic history at a time when institutional funding and the general trend of Canadian historical writing are favourably disposed towards it. He feels that Ukrainians must expand the scope of their activities in this field — especially at this critical point in time. Radomyr Bilash presented a run-down of institutional and museum resources across Canada.

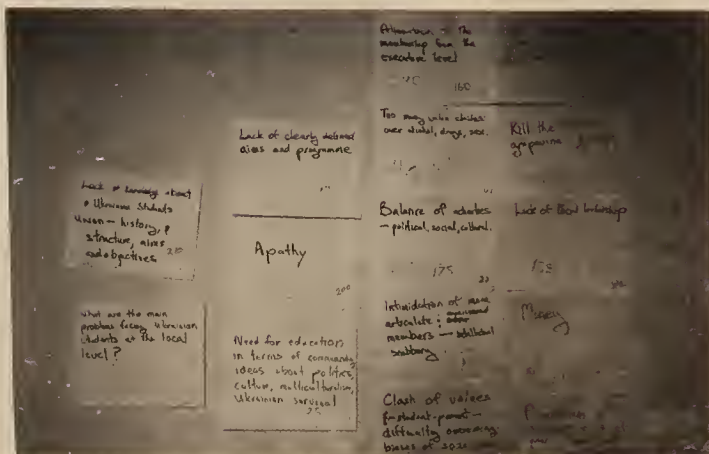
His discussion included how these resources are presently utilized and gave suggestions for their improvement. Myron Pyzyk presented a thorough overview of national and provincial sources of funding for student oriented summer projects. The information which he compiled in the form of handouts will be indispensable for clubs requesting funds for summer projects (see your conference delegates for copies). Jars Balan, the final speaker, gave an eloquent plea which advocated greater SUSK involvement in more global issues of concern, such as pollution and police states. He recommended that we view our present problems in this wider context.

SUSK business sessions followed on Sunday. In his President's report, Andrij Makuch reiterated that SUSK national goals are to re-establish financial solvency, regular STUDENT publication and to strive for a successful National Congress which should be geared to re-establishing the relevancy of SUSK. Ivan Jaworsky,

SUSK treasurer, stressed which have not done so sh in their membership c mailing lists as soon as Compliments were exte many Western locals prompt action regard earlier in the year while th been much slower in their Further discussion cent possibility of staging a conference in Ottawa in Lupul, VP responsible ticulturalism, described tivities to date as a liaso National SUSK and ticulturalism department He presented the idea of "Tank" with a cross-sect Ukrainian community to concrete position rega ticulturalism to presen government.

SUSK's VP for Hum Roma Andrusiak was no dance but she sent a lett ing SUSK's position in defense of Marynow Matusevych, and the upc of Ramsay Clark in l

PHOTOS: (Clockwise from top left corner) Jars Balan conducts "Nominal Group Technique" [see page 10] of student consciousness; SUSK president Andrij Makuch points the way forward; Informal discussion of student consciousness; SUSK president Andrij Makuch, STUDENT editor Nestor Makuch and U of M president Ihor Hluzok ponder the "Nominal Group Technique" — the top 15 problems facing Ukrainian student clubs at the local level; an indication of student



SUSK WESTERN CONFERENCE FEBRUARY, 1978

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SUSK treasurer, stressed that clubs
which have not done so should mail
in their membership dues and
mailing lists as soon as possible.
Compliments were extended to the
many Western locals for their
prompt action regarding dues
earlier in the year while the East has
been much slower in their response.
Further discussion centred on the
possibility of staging a financial
conference in Ottawa in May. Dave
Lupul, VP responsible for Multi-
culturalism, described his ac-
tivities to date as a liaison between
National SUSK and the Multi-
culturalism department in Ottawa.
He presented the idea of a "Think
Tank" with a cross-section of the
Ukrainian community to establish a
concrete position regarding multi-
culturalism to present to the
government.

SUSK's VP for Human Rights,
Roma Andrusiak was not in at-
tendance but she sent a letter discuss-
ing SUSK's position in the legal
defence of Marynovych and Ma-
tusevych, and the upcoming tour
of Ramsay Clark in Edmonton,

Winnipeg, and Toronto. Taras
Pawlyszyn, VP for External Liason,
commented upon the success of the
Plyusich tour. SUSK's current
relationship with KYK (as the SUSK
representative, he is no longer
attending National KYK Meetings)
and the need to clarify SUSK's
position within CESUS. **STUDENT**
editor Nestor Makuch briefly
reviewed the position of **STUDENT**.
Five issues have been published to
date and another five are planned
for the remainder of the year,
including a special anniversary
issue; these aspirations can be
realized only if the paper receives
continued support from local clubs.
In particular, support from Eastern
clubs was encouraged. The 19th
SUSK Congress, to be held in
Winnipeg, was tentatively
scheduled for August 24-27, 1978.
These plans will be confirmed at a
later date by the planning com-
mittee.

Club reports then followed
from Vancouver, Calgary, Edmon-
ton, Saskatoon and Winnipeg.
Calgary submitted a position paper

regarding the position of SUSK
Alumni and what the relationships
between them and SUSK should be.
Several resolutions were then put
forth.

Business sessions ended with a
discussion of possible summer
projects and a discussion of local
club problems. Jars Balan in-
troduced participants to a "nominal
group technique" (see article
elsewhere in this issue) which
focussed the discussion on the
delineation of local club problems,
eg. lack of local knowledge about
SUSK National, lack of clearly
defined aims and programs, and the
need for education regarding
politics, culture, and multi-
culturalism.

The faithful then plodded their
weary way home, where visions of
the National Congress this summer
would begin to keep them awake at
night.

Iris Achtemichuk
Vera Yeleniuk
Sharon Malchuk

Photos by Danylo Myhal

acts "Nominal Group Technique" [see page 13 for story]; Conference delegates at the sessions; an indication
nts the way forward; Informal discussion during SUSK business sessions on Sunday; (left to right) SUSK
J of M president Ihor Hluszok ponder the eternal question — where to for supper?; The results of "Nominal
clubs at the local level; an indication of student unconsciousness.



'SURFACING' - WITH OLYA LISOWY

Olya Lisowy graduated two years ago with an Honours BFA from the University of Manitoba, where she also won the Molly Hyman Award in 1976. Born in 1953 and raised in Winnipeg, she now lives in Edmonton where she teaches art and odd-jobs as a freelance graphic artist, and where her first solo exhibit, "Surfacing" was recently held.

The pictures were exhibited in a plain but comfortable lobby adjacent to a large meeting room in the basement of the flagship branch of Edmonton's Public Library system. The first time I came to see them a throng of people — numbering, perhaps, 100 teachers — had just been let out on a recess from their conference and were standing, oblivious to the display, drinking coffee and talking loudly. I had to look over shoulders and around bodies to even glimpse the drawings. Cupping my hands over my ears, I turned my back on them and fled...

Returning a week later, the gallery is virtually deserted — a janitor leaves as Yaroslaw and I enter, Danylo appears, as it out of nowhere, several cops mysteriously wander through — and the almost uninterrupted quiet is perfect for viewing. I drop my coat onto a chair, take a pamphlet from a table, and begin my tour.

There are thirty-one pieces in the exhibit (one was stolen), which consists mostly of drawings done in a light, metallic-toned pencil, and two ceramic works. A few of the drawings blend in watercolours with the lead. Surveying the room, I note that none of the drawings commands my immediate attention, saying "begin here," or "see me first." I proceed methodically, starting from the entrance to the lobby, somewhat peeved that the drawings aren't hung in the order that they're listed in and that several are missing the number that identifies them. At the completion of my circuit, I sit for a few moments on a bench to let my first impressions settle. Some of the drawings linger in my mind; a few leave me puzzled.

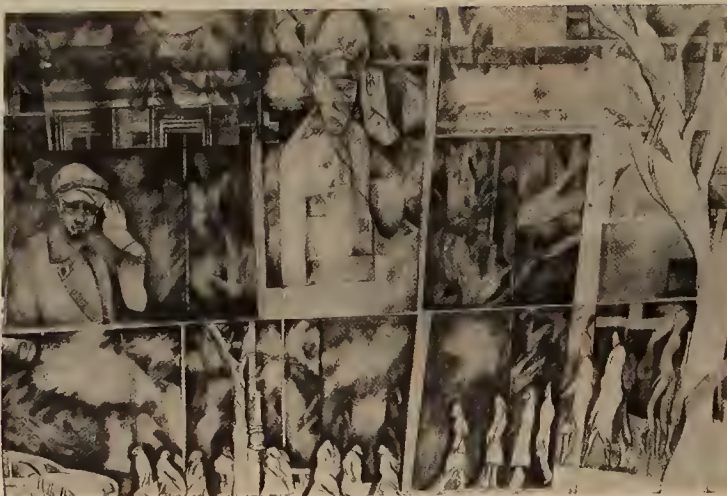
The second time around, my response develops, as the subtle details in many of the pictures begin to work on my imagination. With reflection I realize that the drawings are really compilations, collages of images that are built up in a technical process that layers fine lines on top of each other in densities that work up into softly tickering tones. In words it sounds rather complicated, but when viewed it is a technique that is easily understood. The overall effect is one that suggests a scintillating surface "floating" ethereally over a

shadowy depth that isn't accessible when viewed from a distance. It's sort of like reflections on glass. In several pictures, objects in the foreground are entangled in a plant-like undergrowth that emerges from the paper; in others, vague forms seem to lurk in the background, revealing themselves only to careful scrutiny.

I am struck by how much I had missed in my first viewing. A number of the drawings, which I initially couldn't make out, begin to jell and make sense. "Christ," on the cross, portrayed from an oblique angle, finally "clicks" in my mind. Once I recognize His crucified figure, I wonder how I failed to see it sooner. A large scene entitled "May Day" — sketchy figures in front of a wall with giant posters of a beaming Lenin — successfully combines pencil with the liquid play of watercolours, creating an effect that implies more than it says. Slowly, a number of themes and concerns become apparent in her work, as subjects and symbols begin to connect. It is not unlike the process by which many of the individual drawings work: images shadow forth, take shape and then meaning, within the context of particular settings and situations. My appreciation deepens...

Talking with Lisowy several weeks later, I learn that she never really sets out to draw or "say" anything in particular. The pictures evolve over varying lengths of time — some just "happen," while others develop more slowly. Essentially, she creates first and understands later; her work is an articulation of elusive thoughts and feelings. This sheds some light on the works represented in "mainly drawings and surfacing," the title of her first solo exhibit. Basically, they can only be vaguely understood, and defy explicit comprehension. Even a more realistic drawing like the looming face of "Mr. Edward," hints at something inexpressible. The cliché that there is "more than meets the eye" seems to apply to much of Lisowy's work.

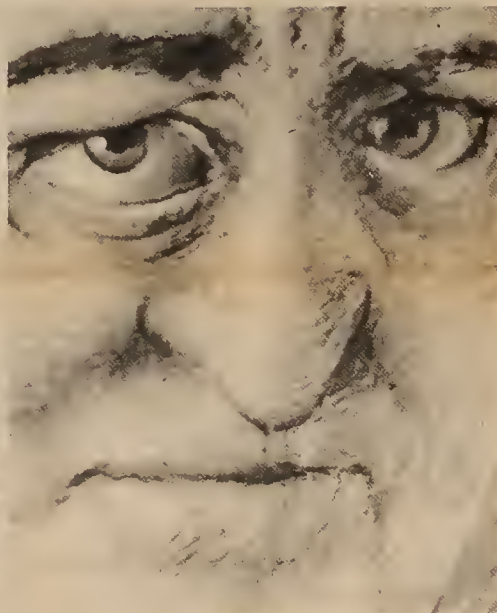
Many of the drawings have a dreamy, other-worldly quality about them, which some of the titles clearly reflect: "Forgotten Worlds," "Mystery Space," and "Inner Worlds," to name but a few. Others are enigmatic: "Flying Bone Valley," "Gone..." and "Whenever he comes..." Some are unmistakably surreal: "Death Bed" places a dying man beneath the cupola of a vast church, while "Goodbye William" offers us a wing-tip walker seemingly on the verge of infinity and beneath some provocatively shaped clouds. Obviously, the unconscious element is very strong in her work.



May day

But several of the drawings can be grouped together in terms of their theme and imagery. "Backlane minister," "the Cardinal" — Slipky — "Christ" and "Death Bed," clearly suggest a religious concern. Another composition has abortion as its theme. Inevitably, I enquire about the religious dimension in her art, and get a non-committal answer that proves to be somewhat typical of the way Lisowy explains her work. She tells me that she doesn't consider herself to be especially devout, and that the religious aspect in some of her drawings most probably can be traced to her upbringing and experience, rather than to any convictions. She elaborates: her art is a way of understanding herself, and not a way of making social statements.

Undaunted, I pursue this line of questioning. A striking number of the drawings in "surfacing" are populated by teotal shapes — interestingly enough, most are from the animal world — and much of her work suggests that she has a womb-like conception of space. She seems to have a preference for curved and gently shadowed shapes, over hard-edged lines and angular forms. I ask what role her sex plays in her art, and again get a vague response — although she admits that the fact she is a woman probably influences the way she sees things, she qualifies this by saying it is not something she is



Mr. Edward

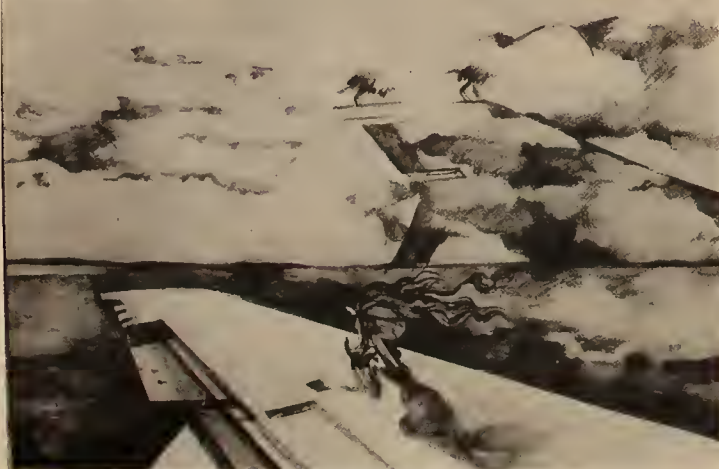
aware of in a conscious way. Her work is not a feminine statement, it is an expression of self. That "self" just happens to be female. Which brings this part of my discussion with her to an end.

It is obvious that Lisowy is more interested in having her drawings speak for themselves than she is in explaining them in words. It isn't a matter of her being deliberately avasive or even inarticulate — it's just a reflection of her aesthetic personality. This is a curiously refreshing change from the tendency of many contemporary artists — especially those of the abstract school — to write or speak volumes about their work.

It is obvious that the way she works proves to be far more revealing. First, she explains that she must draw every day, rather than waiting for inspiration to motivate her. If she gets out of the "habit" it becomes difficult to get going again. And drawing, she confesses, is her preference and passion. Although she works with and is interested in exploring other media — sculpture, painting, glass and ceramics — she feels drawing will always be her strength as an artist, and elemental to whatever

she creates. As to her mood when she is working, she describes it as being "meditative" — explaining how she often loses track of time when immersed in the process of creation. This seems to satisfactorily explain the soothing quality that characterizes the drawings brought together in "Surfacing." They simply cannot be appreciated in a crowded or noisy room, as they demand the quiet contemplation and consideration of the viewer.

Presently working as a graphic artist for the Alberta government, Lisowy's work reflects a consistency and professionalism that is sometimes lacking in first exhibits and bespeaks her experience as a freelance commercial artist. She also teaches several courses at the Edmonton Art Gallery and Museum. Only twenty-four, she exudes a quiet sort of confidence and maturity that is evident in the drawings represented in "Surfacing." With her successful debut as an artist, and her up-coming marriage, her future can only look bright. After such a promising beginning, one can only look forward to seeing more of her work in the years to come.



Goodbye William

UKRAINIAN HISTORICAL CONFERENCE PLANNED

A Ukrainian Historical Conference will take place at the University of Western Ontario in London, Ontario, on May 29-31, 1978, within the framework of the annual meeting of the Canadian Association of Slavists. The conference is being organized jointly by the Canadian Institute of Ukrainian Studies, the Harvard Ukrainian Research Institute, and the Ukrainian Historical Association. The Canadian Institute of Ukrainian Studies is sponsoring the conference.

The Ukrainian Historical Conference will be the first major conference on the North American continent to treat the whole spectrum of Ukrainian history, from the tenth through the twentieth centuries. The conference will therefore indicate that Ukrainian history has matured as an independent and developed discipline in North America. The conference, too, should provide an excellent forum for the exchange of ideas among Ukrainian historians, from various parts of the United States and Canada, interested in a variety of periods and topics.

The conference program begins with a session devoted to historiography — a survey of the state of the discipline and a guide to work that remains to be done. The conference tackles some traditionally thorny problems (e.g., in the sessions on the historical

legacy of Kievan Rus' and Ukraine's part in the Russian revolution), but it also moves the frontiers of the discipline forward by treating some important topics, hitherto largely neglected in Ukrainian historical literature. The session on the role of the city in Ukrainian history reflects the new interest in urban social history throughout the Western world. The session on Ukraine and the Moslem world presents a perspective on Ukrainian history that has only recently come to light, thanks mainly to research by the Harvard school of Ukrainian historians. The question of the Ukrainian elites, to which another session is devoted, is pivotal to an understanding of the problem of political discontinuity in Ukrainian history, and this session is the first to examine it in the wide perspective of both Polish and Russian history. A round table discussion will conclude the program.

The Canadian Institute of Ukrainian Studies will publish the proceedings of the Ukrainian Historical Conference.

For further information as well as registration materials, please contact:

The Canadian Institute of Ukrainian Studies
335 Athabasca Hall
The University of Alberta
Edmonton, Alberta, Canada
T6G 2E8

THE UKRAINIAN LANGUAGE RESOURCE CENTRE

The Ukrainian Language Resource Centre located at the Canadian Institute of Ukrainian Studies, University of Alberta, is presently collecting a variety of materials essential to all types of Ukrainian language education at all levels. Materials especially important to Edmonton's Ukrainian-English program naturally receive priority. Besides housing the curriculum guides, textbooks, and materials produced for Ukrainians as a second language in the three Prairie provinces, the Centre will contain Ukrainian language children's books and magazines developed in other parts of North America and elsewhere. Files and stacks will encompass all subject matter: literature, health, history, geography, songs, games, holidays, grammar, folk arts, science, mathematics, etc. There will also be a section for learning materials suitable at the high school or pre-school level. Journals and newsletters of language organizations, especially in North

America, will keep students, teachers, and administrators in close touch with the latest ideas, methodologies, and research in bilingual education. Films, slides, tapes, records, and videotapes on Ukrainian themes or with dubbed Ukrainian sound tracks will also be available to student teachers and to teachers in the classrooms.

The Centre will be unique in the Ukrainian community in Canada. It will assess the areas in which publications are most needed, thereby channelling the efforts of Ukrainian-Canadian authors and artists to those areas which most require immediate attention. Hopefully also, the unfortunate duplication of materials for teaching Ukrainian will become minimal. Donations to the Centre would be greatly appreciated and should be forwarded to the Canadian Institute of Ukrainian Studies, 335 Athabasca Hall, University of Alberta, Edmonton, Alberta, T6G 2E8.

After several months of planning by a small committee, a Ukrainian Canadian Cultural Society has been organized for Vancouver Island.

The objectives of the Society are as follows:

1. To promote and propagate the development of Ukrainian Canadian culture.
2. To facilitate a better understanding of Ukrainian Canadian culture amongst other ethno-cultural groups.
3. To promote communications among other Ukrainian groups.
4. To obtain and maintain a Ukrainian Canadian Cultural Centre.
5. To do everything incidental and necessary to promote and obtain the foregoing objectives.

The Society feels that the best way to realize the above-stated objectives would be through the building of a Cultural Centre, which would be the basis for an expanding program serving not only the needs of the people of Greater Victoria but

also those of the rest of Vancouver Island. When completed, the Centre is envisioned to provide facilities for a library and record listening room, a classroom for instruction in Ukrainian language and culture, a dance and physical exercise studio, a games and social room and a large hall for social events (accommodating 400-500 people).

During Phase One of the building project, a goal of \$85,000 has been set to be raised through donations and debenture sales. This figure is the purchase price of the property. As the Society is registered, all donations are tax-deductible. All donations, regardless of amount, will be greatly appreciated. Debentures in multiples of \$100.00 are being sold and will be used as the chief method of fund-raising. These debentures will mature 5 years from the purchase date and will pay interest up to 6% annually. Rate of interest will be that agreed upon by the purchaser on date of purchase.

For further information regarding the Society in any of its aspects please contact any of the following:

Peter Shostak, President
Ukrainian Canadian Cultural Society
of Vancouver Island
971 Carolwood Drive
Victoria B.C.
Home phone number (604) 658-8785

Ernie Meheriuk,
Chairman Debenture Sales Committee
3327 Braefoot
Victoria, B.C.
Office phone number (604) 386-3396
Home phone number (604) 477-0213

John Kopan,
Chairman Membership Committee
2950 Donald St.
Victoria, B.C.
Home phone no. (604) 385-7836

RESEARCH GRANTS AVAILABLE

Applications are invited for grants for research on Ukrainian-Canadian and Ukrainian subjects in the disciplines of education, history, the humanities, law, the library sciences, and the social sciences. Research grants are intended to support independent research on publishable projects conceived and carried out by a scholar or a group of scholars. An applicant for a research grant must be either a Canadian citizen or a landed immigrant.

The Institute welcomes proposals whose primary focus is the development or preparation of specialized material for teaching purposes at the post-secondary level of education. The Institute supports the preparation of textbooks, anthologies, readers, manuals of instruction, bibliographies, collections of documentary or primary source materials, and inventories of archival materials which are intended primarily for use at the post-secondary level of education.

Grants are not given to subsidize publications which the Institute has not commissioned or approved, or for work commissioned by a commercial publisher. Nor are they awarded for work intended primarily for use in the public schools.

For applications please write to the Canadian Institute of Ukrainian Studies, 335 Athabasca Hall, The University of Alberta, Edmonton, Alberta T6G 2E8 or phone (403) 432-2972.

CONFERENCE ON "SOCIAL TRENDS AMONG UKRAINIAN CANADIANS"

Proposals are invited for papers to the second of the Canadian Institute of Ukrainian Studies annual conference in the series on Ukrainians in Canada, with special emphasis on developments since World War I, to be held September 15-16, 1978 at the University of Ottawa. Entitled, "Social Trends Among Ukrainian Canadians," the conference will provide an interdisciplinary forum for interpretations of the statistical information compiled in the recently completed four-volume manuscript. William Darcovich and Paul Yuzyk, "A Statistical Compendium on the Ukrainians in Canada, 1891-1977," Ottawa, 1977 (Mimeographed).

The "Compendium" is a basic and comprehensive reference work of statistics on Ukrainians in Canada. Statistics from decennial and quinquennial censuses of Canada are compiled into eighteen topical areas: ethnicity and ethnic origins; population by subprovincial areas, rural-urban population and age distribution; religious denominations; language knowledge and use; education and training; political participation; labour force by occupation and industry; farms and farm operators; income levels and distributions; immigration to Canada; period of immigration; citizenship and birthplace; vital and morbidity

statistics; marital and family status; ethnic press; and, crime.

Proposals for papers are invited from researchers and scholars in demography, sociology, history, economy, political science, and geography. Topics of particular interest may include: economic mobility of Ukrainians in Canada, ethnic, linguistic, and religious assimilation; socialization and the Ukrainian-Canadian family, and demographic trends among Ukrainian Canadians.

Oral presentations will be limited to twenty minutes; conference papers will be published and may include the details of any statistical analyses. The Institute will consider covering research costs for scholars presenting papers who require entry onto original data tapes. Contributors to the conference will be provided with an advance copy of the "Compendium" for research purposes.

Interested contributors are asked to submit a title and brief description of the proposed paper to:

Mr. W.R. Petryshyn
The Canadian Institute of Ukrainian Studies
335 Athabasca Hall
The University of Alberta
Edmonton, Alberta T6G 2E8
Telephone enquiries: (403) 432-2674

Jars Balan

ED EVANKO REMEMBERS

Readers of STUDENT may recall an incident at the 1968 KYK CONGRESS in Winnipeg, when a small group of hecklers — mostly students from Toronto — boomed several songs sung in English by two of the entertainers, Ed Evanko and Juliette. As Ed Evanko was recently in Edmonton (appearing as the guest artist at this year's Cheremosh concert), I thought it might be interesting to remember that experience with him, and to try to gauge its ultimate impact. The following remarks are based on my conversation with him in his dressing room after his final Cheremosh performance.

In the first place, I was surprised to learn that the three singers who performed that day (Joan Karasewich was the third) had been asked by the organizers to do several numbers in English because they wanted to showcase Ukrainians who had "made it" in the "Anglo" world of showbiz. Although he was willing to perform entirely in Ukrainian, Evanko, along with Karasewich and Juliette, agreed. Joan, Evanko recalls, appeared first, and her performance went off

without a hitch. Ed sang next, and it was then that the booing began. At first he mistook the jeers for cheers, since the auditorium was very large and it is sometimes difficult to distinguish sounds in a big hall. When he realized he was being booed, Evanko couldn't believe his ears — he'd been away from Canada for several years, and didn't know what to expect from the Ukrainian community here. As the shock wore off, anger took its place. "My first reaction was 'I don't think I'll ever sing for a Ukrainian group again.' Later, he qualified his response — it wasn't so much the protest that hurt, but the manner in which it was made. "I just think it was unfortunate that they couldn't have written us — very strongly making their point — or come backstage." Eventually, the rebuff was forgotten. Evanko has since appeared at various Ukrainian functions in Canada and the U.S.A., and has been gathering material for an album of Ukrainian songs he is hoping to record before the end of this year. He had to postpone an invitation to perform at the 1978 Vegreville Ukrainian Festival

because he will be playing the title role in this summer's Stratford production of Leonard Bernstein's *Candide*.

But in Evanko's opinion, the real casualty of that unfortunate day, was Juliette, who, because she appeared last, bore the brunt of the booing. As she was the senior entertainer of the three — her reputation across Canada was well established — the snub was especially humiliating. Evanko observes, "I don't think she's performed for Ukrainians since then."

Although it is clear that the bad experience did not have a long-term effect on Evanko's relationship with his fellow Ukrainian-Canadians — he denies that it has made him more cautious and conservative when appearing before a Ukrainian audience — the lesson to be learned from this should be obvious. Crudely put, it is this: If we are to encourage a living Ukrainian-Canadian culture, we must allow for the experiments and innovations of our artists. The boos of patriotic purists — self-styled saviours of Ukrainian culture — can only serve as negative feedback, and not constructive criticism.



FEMALE

(continued from page 6)

them. Instead of training the panna for more important work in the business of being Ukrainian in American society (such as developing clear political values and the ability to expound them), the panna is trained to do 'little' things while men are expected to run the organizations and do the thinking. Easter egg painting and embroidering millions of yards of useless garments has nothing to do with thinking. It is merely purposeless activity. I have often heard sly innuendoes from men about the good work that the Soyuz Ukrainok does in the social sphere with its cookie sales etc.; wistful remarks about how well organized the Soyuz is and how much money it seems to rake in. And yet women, using the only patriarchally imposed societal values that are allowed them, can have very little influence with cookie sales and dances. When it comes down to reality, these groups have not been programmed to think. It is only in male run organizations such as UCCA and UNA where the true power, if there is any at all, lies. Ultimately, Soyuz influences very little Ukrainian-American policy making.

What I am trying to say here is that although many claim Ukrainian society is materialistic, I see no basis for this claim. Although Ukrainian women may be vociferous in their activities, a closer look points to the fact that their activities are tied to health and home and have no real effect. The panna gets so imbued with these pseudo-patriotic values that she never stops to look beyond the 'yalynkas', dances and bake sales. She has been trained to be a non-thinking member of Ukrainian society. Her role is a passive rather than active one and she will eventually drag her kids around from one Ukrainian activity to another without stopping to think what all this activity is supposed to mean. And the pannas of today, however well educated they may be, keep falling into the same old trap. Witness all the new 'youth' chapters of Soyuz Ukrainok opening up and doing all the same useless activities their mothers did before them. I was recently quite shocked to find out that some of my friends from my home town, friends with whom I grew up and went to college and with whom I talked about these very same issues, are now, safely ensconced in the bosom of matrimony, picking up these time-tattered pieces of useless values and are helishly intent upon furthering them.

SOCIETAL ROLES AND TRAINING

Ukrainian women, like all women everywhere, learn to be supportive from an early age. I remember when I was just a kid and my father would come home from work hungry. I was expected to feed him. Now my brother is seventeen. My father still comes home from work but my brother is not expected to cook anything for him. Furthermore, my parents are evidencing a great deal of concern about what my brother's career will be. I don't recall anyone ever having been too concerned with what I was going to do with my life. It was rather taken for granted that I would go to college and then get married. How can women be self-reliant and independent when they are trained to be just the opposite from birth? They are trained to be trillily little decorations without much personality of their own. A child is dependent on her parents' love. When she learns that rewards come only when she is cute and coy, the habit does not stop with childhood. It is so much easier for a girl to cry or manipulate than to take a stand with any man. Women are trained to buy love and security at a very high price. And it is love and security that they are trained to covet. With such a limited scope, it is no wonder that they will fight viciously to get what they want, or will manipulate to get it again after they lose it.

PANNA PUBLICITY

Being a panna in your twenties is a public event. Everyone becomes very intimately involved in your private life. People take it upon

themselves to find you a suitable suitor. They give you advice; point out what you may be doing wrong; tell you that you had better hurry up — your years are catching up with you. Unfortunately, Ukrainian society is not flexible and provides no outlets for unattached, self-thinking Ukrainian females. Consequently, most pannas join in at some point in their twenties or else are viciously cut off in their thirties as unnecessary appendages. Parents also tend to make nuisances of themselves with remarks such as: "After all, if you stay single, what are people going to think?" or "Our friends, what are we going to tell them when they ask?" Or, "Isn't anybody good enough for you — what's the matter with you anyway?" In this way they make the panna feel as if she has rudimentarily disappointed them in some way, let them down. The insidious pushes and pulls in this direction can become so unbearable that many pannas are faced with three alternatives: they can break down and marry whatever is looming on the horizon; they can leave home gritting their teeth, or they can stay having resigned themselves to the fact that they are social slops.

WHY DO MEN MARRY STUPID WOMEN?

This is something I myself don't understand. Especially if the man is very intelligent. The only rationale I can see for this phenomenon (and I have seen much of it in Ukrainian circles) is that stupid women pose less of a threat to the male ego than do intelligent ones. Here's a thought — how many intelligent women marry stupid men????

MATERIALISM AS THE ESP-CAPIT WAY OUT

In the development of the panna there is no emphasis placed on self-reliance or self-judgment (my parents, for instance, have now come to the conclusion that the only reason why I am not married is because I am too bossy — a side effect of my being on my own — i.e. it was an inherent wrong to leave the house and search for my identity). What Ukrainian society is intent on doing, in my opinion, is creating a vicious circle of mindless, faceless women who recite the opinions of their husbands and whose sole purpose is the bearing of children. This type of mentality produces the recent outcropping, a product of American mentality, of the new materialistic marriage. It is a phenomenon that can be viewed in any major city in the states as well as in Canada.

How else can a past-panna flaunt her social success if not by showing the world her excellent matrimonial choice? There is a definitive 'keeping-up-with-the-Jones' syndrome prevalent among young Ukrainian married couples today. In many ways, the Ukrainian male becomes the victim of an ever-conscious attempt to flaunt material success before the eyes of Ukrainian society. The young Ukrainian, college-educated matron of today has become the epitome of the culture vulture. She often chooses the right means for the wrong ends. Success in American life today consists of marrying the right Ukrainian money-making machine who will guarantee her an income in today's Ukrainian society as well as a lavish ranch house with innumerable paintings of the Ukrainian masters, entry to all the balls, professional activities and social events with the right sort of expensive clothes. Dealing on a materialistic level as a way of competing realistically with American society, we Ukrainians ignore the better aspects of life in America. As American society is trying to cope with the issue of women's liberation and straighten out some of the wrongs done to women throughout the ages, Ukrainian society persists in going its merry way in producing mindless, useless females who are intent only on social position and the cultivation of pseudo-Ukrainian values. The problems of self-identity, independence and social awareness are never broached.

UKRAINIAN STUDIES BOOKS PUBLISHED

The Canadian Institute of Ukrainian Studies wishes to announce the publication of the first two books in the series "Canadian Library in Ukrainian Studies," *Lectures on the History of Ukrainian Literature (1798-1870)* by Mykola Zerov and *The Vapilite Collection*, edited by Professor George S.N. Luckyj, and the appearance of the third issue of the *Journal of Ukrainian Graduate Studies*.

Mykola Zerov's *Lectures on the History of Ukrainian Literature* was published in May, 1977. It is the first publication of the renowned scholar's lectures which he delivered at Kiev University in 1928. Zerov's works were subsequently banned and Zerov himself perished in a Soviet concentration camp. His lectures deal with the crucial period of modern Ukrainian literary history and are a model of scholarly objectivity. They appear in Ukrainian and are intended not only as a university-level textbook but also as a highly informative book for the general reader. 271 pp. \$3.95 paper, \$9.95 cloth.

The Vapilite Collection, edited by Professor George S.N. Luckyj, is an expanded edition of previously published materials from the archives of the literary group VAPILITE. It offers a unique insight into the life and work of a group of writers who spearheaded the Ukrainian national and cultural revival in the 1920's. Their attempt to develop a high Ukrainian culture, based on western European models, was cut short by the onset of Stalinism. The collection contains letters, diaries, excerpts from both prose and poetry, and many illustrations. In Ukrainian. 260 pp. \$4.95 paper, \$10.95 cloth. These books may be ordered from Mosaic Press, P.O. Box 1032, Oakville, Ontario, Canada L6J 5E9.

VESNA FESTIVAL

Paul Cipywnyk

Hey! All of you exhausted, dappressed university bums! Get out of your exam doldrums. Come to VESNA FESTIVAL (Saskatoon, May 11, 12, 13), the World's largest Ukrainian Cabaret! Vesna of course, is the Ukrainian word for spring, and this celebration of spring Ukrainian-style is an event you will never forget.

What is Vesna Festival? Its hard to describe, even though I've attended it every year. An all-encompassing, overpowering event for anyone who is between 8 months and 88 years old and loves to have a good time, it has the atmosphere of a European Cabaret. The huge Centennial Room of Saskatoon's Centennial Auditorium is transformed with elaborate decorations, colorful murals, replicas of Ukrainian village houses, and live flowers into a veritable orgy of Ukrainian entertainment.

For three nights in a row, from 6:00 p.m. to 2:00 a.m., nationally recognized performers — dancers, singers, and musicians — provide a kaleidoscope of marvelous entertainment during regular floor shows. Two live bands alternate all night long to give you plenty of time to get in on the act with the polka, a kolomeyka, or even modern rock.

Performing artists this year are the Ted Komar Band, of international fame; Dumka Band of Edmonton, the West's finest; Lubomyra of Montreal, whose enchanting records you have heard; and Saskatoon's own well-known groups — the beautiful Pavlychenko Folkloric Ensemble, the exciting Yevshan Ukrainian Folk Ballet Ensemble, and the spirited Vesna Ukrainian Youth Chorus. Hospodar/M.C. will be the magnetic and multitalented Roman Onufriychuk.

Don't stop now, there's more! Cultural displays abound. You will

see displays organized by Ukrainian museums, slide and film presentations, and art exhibits where you can purchase the work of contemporary Ukrainian artists. A souvenir shop will sell modern "pop" artifacts as well as genuine Ukrainian embroidery, woodwork, etc.

If all of this doesn't turn on your cynical university-drained mind, two "Korchmas" and two Ukrainian food kitchens offer the necessities of life. So come on out! You will be greeted by a squad of hairy-chested, mustachiod Kozaks (no kidding), armed with lances, swords, and pistols, who will show you around, pose for pictures and maybe even take you on in arm-wrestling match. But, don't worry, they're not too terribly strong.

Vesna Festival is a fantastic show which has made its mark in Saskatchewan. Now in its fourth year, the Festival has expanded enormously due to its popularity. It is not a commercialized money-making venture. It is an impressive event which combines a good time with a varied spectrum of Ukrainian culture. The Cabaret will take 1200 people a night and, in the past, has been sold out 90% of the time! So I urge you to get your tickets now.

The show runs May 11, 12, and 13. Prices are: May 11 - \$5.50; May 12 - \$6.50; May 13 - \$7.50, which includes a souvenir Vesna Goblet. Children 14 and under are \$2.00 any evening, if accompanied by parents. Tickets at the door will be \$10.00 if they are available.

To order, send a money order to: Vesna Festival Tickets, 842 East Centre, Saskatoon, Sask, S7J 2Z7 OR At the Sear Ticket Wicket starting May 1, in Saskatoon. No more than 10 tickets per order. See you there!



VESNA FESTIVAL

SASKATOON CENTENNIAL AUDITORIUM

May 11, 12, 13 6 p.m. - 2 a.m.
WORLDS LARGEST
UKRAINIAN CABARET

FEATURING

TED KOMAR BAND (WINNIPEG)
DUMKA BAND (EDMONTON)
LUBOMYRA (MONTREAL)
PAVLYCHENKO DANCERS
VESNA YOUTH CHORUS
YEVSHAN DANCERS
HOSPODAR - ROMAN ONUFRIYCHUK

TICKETS

May 11 - 5.50, May 12 - 6.50, May 13 - 7.50.
Children with parents 2.00
Door \$10.00 if available
Send money order to:
Vesna Festival Tickets
842 East Centre
Saskatoon, Sask S7H 2Z7

ENJOY

Art Shows, Cultural Displays, Films, Slides,
Boutiques, Craft Demonstrations, Delicious
Ukrainian Food and Refreshments, Enchanting Ukrainian Decor.

STUDENT PRESS FUND

(contributions this month)

\$50: J.W.R. Osmak
\$17: UNF (Thunder Bay)
\$10: Z. Zwarych, O. Matchuk
\$7: G. Duravetz
\$5: B. Olijnyk
\$2: Dr. C. Suchowsky

All contributions should be forwarded to:

UKRAINIAN CANADIAN
STUDENTS' UNION
11246-91 STREET
EDMONTON, ALBERTA
CANADA T5B 4A2

CLARK

(continued from page 1)

A political party such as the NDP, originally built on working class and grassroot support — classes in which the majority of Canada's "multi-cultural" citizens are to be found — has been totally silent on and neglectful of the movement to implement multiculturalism. This lack of political perception and maturity on the part of the NDP leadership disqualifies it from being a valid alternative for the future of Canada.

The Communist Party of Canada, a self proclaimed "champion of the needy" and "dragon-slayer of the evil," reveals its degenerate and revisionist nature when it rejects multiculturalism as, "... something seized upon by the bourgeois and petty-bourgeois nationalists politically active in other ethnic communities ..." and which "... opens the door to demands for the establishment of cultural autonomy for other groups of Canadians whose ancestors came from countries other than France or Britain ..." and "... if this concept [multiculturalism] is worked into the legal structure of the country, then we will might see a cultural fragmentation of Canada, and its divisions into a dozen culturally autonomous groupings which would heighten all tendencies towards disunity in our country ..." It is evident that the price paid for collaboration is the malicious distortion of the concepts and aims of multiculturalism and the total negation of the Communist party's ostentatious claim to represent the

Canadian working class.

Canada's history shows that it was built by all its citizens, immigrants of European descent included. Thus multiculturalism on this basis, today demands cultural, social, political and economic parity for those people, Canada, especially English-speaking Canada, is increasingly exhibiting the undeniable class domination by the Anglo-Celtic ethnic group, rendering socio-economic mobility as something exclusively theirs. To offset this it is necessary to express ethnic demands of multiculturalism through socio-economic and political demands within the Canadian system. Canada becomes one with multiculturalism when its social relations of production, the real fabric of society, becomes multicultural.

Canada will be multicultural and democratic only when its citizens collectively initiate the changes required for a system based on respect of the individual, regardless of his race, ethnic origin or lifestyle.

It is clear that the policy statements of Clark and the other political parties, and the record of (non)achievement by the current government, indicate the futility of placing one's trust in these institutions in the hope that they will facilitate the development of Canada in accordance with its multi-cultural reality. Perhaps we should demand more efficacious channels of activity.

Дмитрюк Надія

„РОЗДУМИ“

І що ж то за доля, коли нема хати,
Колін нема нехнї пожалїть, поспїть?
І що ж то за воля, як нїде гулїти
Тїй думцї, що їскрою палко горнїть?

Хата замкнута і думка забула,
І клонч загубився — не легко знайти.
Там воля спїть в хатї мїцно прикута
В правчїх важкі ладцюнї.

І сонце за хмари сховалося, пропало ...
Немов натовплює світїть.
І останнє проміння щодуку почмало
Тудї, де вже сонечко спїть.

Покличемо ж грому, грому гучного!
Що блискавку будить і шле в бїй святїй.
Хай гримє у пїтмї з розмаху усього
І покаже їй меч свїй воєнний палкїй.

8 листопада, 1977 р.

CLUB NEWS

OTTAWA: LOOKS GOOD

The Ukrainian Students' Federation of Ottawa recently organized an afternoon sleigh ride excursion followed by a "Kolomeyka Cabaret" in the evening at which musicians, folksingers,

and dancers from the local group "Dnipro" performed. Following this evening of music and revelry, the club has organized a seminar series which will occur weekly until the end of March. Things look good for

the future of the club during the upcoming spring and summer break, when plans for further activities during the next school year will be made.

VANCOUVER: SUCCESSFUL BANQUET

The highlight of the SUSK-Vancouver social season occurred on the evening of February 4th at the Ukrainian Catholic Centre, where the 28th annual Alpha-Omega banquet was held. Actually, "almost annual" would be a better term since this banquet, honouring those club members graduating from post-secondary institutions, was not held last year. This year's

crop of graduates (10) was larger than in past years because it included those who had been neglected last year.

Our head table included SUSK National President, Andrii Makuch, who, on the occasion of the 25th Anniversary of SUSK, was our guest speaker. Adam Kozak, a former president of Alpha-Omega, was more than eloquent in his toast to

the grads as was Adrian Kopystynski in his reply.

All in all, it was a good team effort with all club members helping and selling tickets. In other activities, a few of our members attended the SUSK Western Conference in Edmonton during our mid-term break. The club is planning for a meeting in the near future for a summary of what happened at the Conference.

THE PROBLEM WITH SUSK IS ...

On the last evening of the SUSK Western Conference, Jars Balan introduced approximately twenty conference participants to the "nominal group" technique, which is widely used among groups of various sizes and backgrounds to generate ideas and to maximize input from all members of a group on a given question.

Once a question is posed (in this case, the question was "What are the main problems facing Ukrainian students at the local level?"), all group members are given several minutes to jot down several responses which they feel are the most appropriate. These written replies are then exchanged among group members (the sheets, of course, are not signed) who in turn then read the replies aloud. Each reply is briefly discussed and then posted on a wall. The discussion is not meant to eliminate ideas but to weed out duplicate and unclear ideas. In this way no-one is denied an opportunity to present his ideas, since in many group situations one or several strong personalities often end up dominating a discussion, inhibiting the free expression of viewpoints by less aggressive individuals.

Posting all the proposed responses to the question posed allowed participants to survey a whole range of alternatives and to place their own responses in perspective. They are then asked to assign points (according to a specified framework) to the responses which they feel are most appropriate, and the responses are then collated. This can be repeated several times, with "low-scoring" alternatives being dropped from the list at each successive stage.

Over forty different problems were identified by the SUSK group, and few of them can be dismissed as being totally irrelevant. In the long run, however, the following problems facing Ukrainian

students at the local level were seen as being most significant (the number following the problem is the point value assigned collectively by the group):

- lack of knowledge about Ukrainian Canadian Students' Union — its history, structure, aims and objectives — 450;
- lack of clearly defined aims and programs — 350;
- apathy — 335;
- need for education in terms of communicating ideas about politics, culture, multiculturalism, Ukrainian survival — 320;
- alienation of the membership from the executive level — 295;
- too many value clashes over alcohol, drugs, sex — 230;
- intimidation by more articulate and experienced club members — intellectual snobbery — 285;
- lack of balance of activities within club — political, social, cultural — 285;
- student-parent clash of values — difficulty overcoming biases of socialization — 275;
- fear of taking the risks that come with involvement — 230;
- gossip — 215;
- lack of local leadership — 180;
- lack of — 140;
- parochialism (on sectarian level) of prior involvement in other Ukrainian organizations — 140;
- shortsightedness in planning — 100;
- amateurism — 90

Although some of the above may seem to be superficial, dealing with the symptoms of problems within the Ukrainian student community rather than with the problems themselves, the responses represent concerns which often directly affect many local club. Being a student organization with a large turnover every year, lack of knowledge about SUSK — its history, aims, objectives — is definitely a serious problem which leads to a serious lack of

continuity for many clubs. Apathy is a general societal malaise in North America today which affects the life of the Ukrainian student community just as it does the community at large. The rapid pace of change today has led to a severe "generation gap," with many Ukrainian students questioning the values of their parents and the basis of their involvement with traditional youth organizations, which are often heavily sectarian and fear innovation. Local clubs are often dominated by one or two strong-minded individuals who impose their views on the membership and prevent a healthy balance of activities — the list cango on and on...

Although the extent to which Ukrainian student clubs can deal with any of these problems is obviously very limited, one cannot assume that Ukrainian student clubs will continue to "carry on" as before despite the growing challenges facing them. What can be done? It may be that seminars or workshops dealing with leadership and organizational problems would be useful. At the very least, annual meetings of local club presidents and other interested present and prospective executive members would be useful in order to allow for an exchange of information experience. If necessary, separate sessions of this kind could be held in the East and in the West (but they should be held apart from the annual Congress) which could include discussions on club development as part of its program. SUSK should also consider preparing a booklet similar to the one published in 1970, outlining the history and aims of SUSK. The SUSK National Executive and the organizers of the forthcoming congress in Winnipeg should carefully examine the results of this "nominal group" session and should try to deal with at least some of the problem identified at this time.

POTREBENKO

(continued from page 4)

community stems primarily from a loose analysis. For instance, the fact that the Ukrainian and other ethnic groups experienced a similar form of discrimination leads Potrebenco to wrongly conclude that the Ukrainian community was not distinct, whereas the only conclusion her evidence suggests is that capitalism does not distinguish amongst those whom it exploits. Rather than contrasting different ethnic communities to see if they reacted distinctly, Potrebenco blithely assumes that

capitalism provokes only one form of reaction, thereby dismissing the social consequences of homogeneous immigrant groups.

For some this is not a critical problem. But for the Ukrainian student and for Potrebenco with her commitment to social justice this should be of crucial concern. Her recognition of this issue is evident throughout her book and in her current activity as a union activist. The major achievement of her book is the attempt to provide a framework for the political con-

sciousness of the Ukrainian community in Canada, which she attempts to accomplish by revealing the problems posed by the Soviet Union and the Canadian capitalism. That she fails to go substantially beyond WW II in her account of politics reveals her actual isolation from the contemporary community. For if she had taken notice of political issues in the Ukrainian community today, then she would see why her book is rewarding yet exasperating. The struggle is far from finished.

preferably at an increased rate. However, he would not commit himself to a specific amount which his department would seek.

In response to a question which raised the issue of why French-Canadians outside of Quebec were being funded to the tune of \$75 million over a five-year period, (which gives them an annual budget which is 50% greater than the current multicultural budget), Cafik refused to accept the premise that non-Francophone groups outside of Quebec should be receiving a corresponding proportion of funds in relation to their needs. He simply reiterated the already trite answer that one cannot determine the value of multiculturalism in terms of the dollars spent on the program — one must take into account its impact in other departments. If this were done, "ethnic" groups would not have reason to feel that they were being slighted by the government in comparison to French-Canadians.

A question relating to the multicultural policy's aim of promoting inter-ethnic relations and understanding was addressed to the Minister, who was obliged to admit that very little was being done specifically in this area at the moment. Cafik stated that he did not want to see Canada broken into cultural solitudes. In his view, we cannot have a cultural policy for Canadians of English origin, another for Canadians of French background, and yet another for the "other" groups. All must be treated as Canadians, within the framework of a uniform policy.

Another questioner challenged the idea that all groups can be

treated in an equal manner under a single policy with national scope. For example, the national policy of bilingualism results in ready access to French-language stations across the country, even in areas where the French language is rarely used. In contrast, areas with high densities of non-Anglo-Celtic, non-French population are currently having trouble getting multilingual television as part of their basic cable service. The recent situation in Toronto, where the Ontario government opposed the substitution of a U.S. network channel by a multilingual channel is a case in point. Cafik admitted that there was a problem but that the CRTC would support the establishment of the channel as part of basic cable service.

The Minister reacted strongly against suggestions that multiculturalism had a low priority in the government's programs, as reflected by the lack of a single individual in either the Prime Minister's Office or the Privy Council Office who is responsible for helping to co-ordinate policy development at the highest levels of government. Cafik asserted that multiculturalism was considered important by the Cabinet, and that it devoted a special half-hour to this topic every month.

In view of the shortage of time available, many important questions were left unasked. The SUSK executive emphasized its concern about the status of the program and it was suggested that the federal government fulfill its promise to introduce an Act concerning Multiculturalism at the earliest

possible date in order to prevent the policy from being played down in the face of Conservative attacks. A resolution to this effect was unanimously passed by delegates to the SUSK Western Conference, although now indications are that a federal election will likely intervene before any such act will be introduced.

The session reflected some sharp differences between SUSK's understanding of multiculturalism and that of the Minister. The suspicions among some that multiculturalism is being used as a slogan to unite ethnocultural groups behind a national unity campaign in which ethnics are cast to play second fiddle to the charter groups, English and French, has made them skeptical of government statements and rhetoric about the value of cultural diversity. It is clear that important elements in the Liberal Party still feel that multiculturalism will simply foster cultural solitudes and add to existing tensions in Canadian society. But the Progressive Conservative Party appears even less receptive to the idea that Canada consists of people from quite different cultural backgrounds, some of whom want the government to help them preserve aspects of their ethnic heritage. The New Democratic Party has not been very active on the issue of multiculturalism in the past, but recent indications suggest that they may be becoming more receptive. The upcoming election campaign should give all parties a chance to develop their own policy positions and to sell them to the public. *Caveat Emptor!*

requirements of any constitutional changes. There are no generally accepted rules of procedure, and no agency exists to determine disagreements on interpretations of the constitution. Whatever is unagreeable is labelled unconstitutional by those who occupy leading posts in the UCC today.


We have said the community is undemocratic because our leadership is financially irresponsible. For example, financial commitments made by leaders of our organizations sometimes are simply reneged without rational explanation. A system of taxation without representation prevails in our community, and our scarce funds are spent from time to time on projects of a highly dubious nature.

Finally we have said our community is undemocratic because it makes no effort to reassure the rank and file that its good faith trustingly vested in the leadership is not being abused. For example many Ukrainian pioneers have been induced to devise their hard earned estates to the Ukrainian Canadian Committee on their death, yet these legacies are inadequately valued.

Have we established that our community is undemocratic? Perhaps the best way to determine the answer to this question would be to imagine ourselves introducing an average man off the street to our community, explaining to him how it is structured and how it works. Surely such a man would conclude that our community is far from democratic if he heard the arguments we have considered here.

It may very well be that a more democratic community will not solve the chronic lack of people to undertake projects or help with the work. It may be that none of the problems we face will be solved by this move. Democracy in and of itself will not necessarily guarantee our community the best leadership. But these are surely hollow, transparent arguments against a more open community structure. That our system of criminal justice does not catch every criminal is no argument for its demise; that democracy will not solve every problem of the Ukrainian community is no argument against its implementation — in either case we must do the best we can. Democracy may not guarantee the best leadership for our community, but by enabling us to change our leadership from time to time and when necessary, it most certainly will protect us from mediocrity and incompetence.

For all these reasons we have decided to form an organization which we have temporarily designated as the Ukrainian Democratic Union. Its purpose is to propagate democratic ideas in the Ukrainian community, and to work towards the reorganization of the over-all community on the basis of individual equality and democracy. This group proposes to make these changes through the existing structure of the community if possible, but if this turns out to be impossible, then to establish a democratic community despite existing structures. It is our hope that we will be able to develop a democratic movement in the Ukrainian community which propagates and implements these ideas.



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